THE GREAT WAR BRINGS IT HOME

JOHN HARGRAVE

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THE GREAT WAR BRINGS IT HOME

THE NATURAL RECONSTRUCTION OF AN UNNATURAL EXISTENCE

BY

JOHN HARGRAVE

(WHITE FOX)

"For man is man, and master of his fate."—TENNYSON

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"I remembered that Adam Smith and Gibbon had told us that the dark ages were past, never more to return; that modern Europe was in no danger of the fate which had befallen the Roman Empire. The flood, they said, would no more return to cover the earth; and they seemed to reason justly, for they compared the immense strength of the enlightened part of the world with the weakness of the part which remained savage; and they asked, Whence were to come the Huns and the Vandals who should again destroy civilisation? It had not occurred to them that civilisation itself might engender the barbarians who should destroy it. It had not occurred to them that in the very heart of great capitals, in the neighbourhood of splendid palaces, and churches, and theatres, and libraries, and museums, vice and ignorance might produce a race of Huns fiercer than those who marched under Attila and of Vandals more bent on destruction than those who followed Genseric."

Speech delivered by Macaulay at Edinburgh, November 2nd, 1852.

TO

MY MOTHER

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CONFIDENTIAL

LEST the reader should suppose that this book has been suggested by current events or "written up" to suit the times, the writer desires to say that, in spite of the title, the work was compiled long before the outbreak of war. When he enlisted it was left for publication in the event of his not coming back.

Since his return to civil life he has re-written a good deal and has endeavoured to straighten out the rest. If the boy of eighteen is still perceptible, let him entrench himself behind William Pitt—"Youth may be deplored, but is not criminal."

So far from having any reason to modify his original conviction, he can only say that the Great War brings it home.

THE ARGUMENT

The camp-fire settled down to white wood ash.
The embers sank.
Men, trees and tent were merged in twilight.
In that dim Shadow-world we could but "sense" each other's presence by some queer instinct, and, like Three Invisible Men from another planet, we talked it all over again for the hundredth time . . . far into the night.

AFTER all, White Fox, it amounts to this: You are only recommending the patent medicine so persistently proclaimed and advertised by all the religious bodies—"regeneration."

—— And all the religious bodies are right. I only suggest we should go about it the right way.

—— What do you take to be the right way?

—— The natural way. It is the only way we have not yet tried. Give it a chance. How can you expect the "nature" of a man to improve by unnatural means? Our very existence is unnatural. Why not seek to understand the natural law and make use of it?

—— I know you are all for a natural life—camping out among Nature and all that. But life in the country may be as wicked as life in the town.

—— It may.

—— Then what is the good of resorting to Nature? I don't see the gist of this "Natural Reconstruction."

—— Nature is always reconstructing, reconstituting, rearranging, or regenerating the actual material of life. This regeneration is not a mystical belief but an actual fact. The transformation of matter is perpetual and everlasting.

—— That sort of transformation looks very much like death. It seems to me that only a spiritual power can regenerate the spirit.

—— I agree. But are we obliged to look for this spiritual power beyond the realms of Nature? For all we know the outer universe may be all spirit. Yet there is no reason to deny that every atom consists of spiritual matter. Only the very ignorant would call it "mere material."

—— I have always thought the material and the spiritual were opposed to each other.

—— Because the one was called evil and the other good. Man is composed of both, like positive and negative electricity. But he is not two natures. This hovering between good and evil *is* the nature of the beast. It is the nature of the whole universe, which hovers between what was and what will be, between the former nature and the future nature. This is the natural law.

—— You mean that man can choose between good and evil?

—— I mean that man, like every other creature, can select his building material by intuitive choice. I mean that this material is not only spiritual but physical. Spiritual building is physical building, and physical building is spiritual building. Natural selection (in this sense) means individual preference,—the capacity of instinctive or intuitive choice. We know that we share this capacity with all forms of life. But the same capacity belongs to all the elements. It must therefore be the property of every individual atom, for the capacity of the mass represents the sum-total of the units. We "take" them to be all alike, but that's only a matter of convenience.

—— You mean that every atom has an individual choice of attachment?

—— Exactly.

—— And that man by exerting the same power can convert himself, or become regenerate?

—— I mean that he actually *does* do this: and that everything in the universe, organic or inorganic, does the same. The actual constitution of his mind changes according to the mental material he annexes.

—— It seems an astonishing doctrine.

—— Is it unnatural?

—— On the contrary. It is so terribly natural. Besides——

—— Well?

—— It seems to make the atom as good as a man, and the man no better than an atom.

—— You have to allow for a multiplication at compound interest more complex than any mind can possibly arrive at. Yet the intrinsic qualities of the atom are the same. It represents the elemental prototype of ourselves. We do not dishonour the Great Spirit if we find that all matter is essentially spiritual. To take a more spiritual view of matter is not to become a "mere materialist."

—— But surely there must be some clear distinction between the energy of matter and the spirit of man. The moral sense alone would mark him off from all other creatures.

—— Again I agree. It does mark him off. And yet where will you draw the line? Not so long ago, man was separated by a boundary line from all creation. He stood isolated in the centre of the universe, acknowledging no kindred with flower or beast. In the same way he attempted to draw a distinct line between the animal and vegetable kingdom; and the mineral kingdom was a dead world outside both. Shakespeare himself had no notion of the greater meaning of his phrase, "One touch of nature makes the whole world kin."

—— And what was that one touch?

—— The living material of which all life consists. All living substance is carbonaceous matter. We are united to all things on the earth, and also to the stars above, by the very elements of which we are made.

—— And you mean to assert that everything is equal?

—— On the contrary, nothing is equal—no two beings and no two particles of matter. Everything evolves from stage to stage, but still it remains spiritual matter, and does not become a compound of matter and spirit.

—— But what makes it evolve? How does this spiritual matter advance or improve itself, or become more and more spiritual?

—— For one thing Life is continually manipulating matter. There may be other processes, but this is the one which to us is most apparent. Material is specialised by passing through millions of living forms, and this has been going on for countless ages. Always the more precious material is deposited in the nucleus of the germ. This material consists of concentrated racial instinct, and at any moment it will reproduce the accumulated intelligence of all past ages down to the present time. Can you call this "mere matter"?

—— But this is reproduction, not reconstruction.

—— If reproduction alone were the real object, why this unlimited waste of specially specialised material? Look at the beech-nuts we are crushing under our feet. Not one germ in many millions gets a chance of germinating.

—— Then what can be the object?

—— The real purpose of reproduction is the multiplication of highly specialised material. Every form of Life takes advantage of this. We start with a little supply of inherited material. But it has to be enlarged,—we must grow. As it will not expand, we are forced to annex material from the world at large. The higher the organism, the more careful will it be in selecting this material by intuitive choice. If it can advance itself by annexing material of a higher grade, it

will do so; and the evolution of the organism has advanced by the fraction of a stage. The advance of the organism depends on annexing improved material. On the other hand, material is perpetually improved by receiving the impress of Life. It becomes more and more characterised, more and more mentalised, as it circulates for ever through millions of forms of existence. And we have to remember that any specialised character once acquired by the atom can no more be obliterated than the atom itself.

—— Yes, yes. But, granting any amount of cumulative power, would the instinctive intelligence exhibited by the lower grades of life ever amount to *more* than accumulated instinct? There seems an immense jump between that and the intellectual, moral, and spiritual being.

—— All evolution is marked by jumps. Partial improvements are mostly futile attempts, but one complete improvement marks a distinct jump—just as in chemistry all transformation takes place by jumps. By taking advantage of highly mentalised material in every direction, man has increased it by jump after jump beyond that of any other creature. It is not merely a question of addition, for the quality is continually enhanced by the multiplication of continual reaction. In this way instinctive mentality becomes acutely intellectual mentality. The original material was acquired in two directions. On the one hand it represents the endless inventive capacity of plants; on the other, the moral sense imposed by the "law of the jungle"—social necessity, the submission of the individual to the pack, and his duty as a member of the body politic.

—— You mean to imply that the moral sense of the animal eventually becomes the spirit of man?

—— Not at all. I maintain that the spirit was always there. But when it has become highly moralised, this superior instinct of right and wrong is the human conscience, the spirit of man. Unfortunately the other side of the intellect is far

more advanced. Inventive material, being far more abundant, was more readily acquired. The more we use it, the more the appetite grows, and we annex it with avidity. We seize upon it greedily and use it for greed. We apply it daily in all directions for the sake of obtaining individual ease and comfort and personal aggrandisement. We are proud of it, and boast of the great advance we have made. This is Civilisation.

On the other hand, the savage sense of "fairness," or social justice, developed by gregarious animals, is inherent among all savage tribes, and therefore (as we might expect) it shows itself strongly in boys. "*It's not fair!*" This is the height of infamy. If the action is not fair it admits of no possible excuse and cannot be palliated. But presently he is taught to apply himself to business and soon finds out that business means personal profit and gain. Under the pressure of Civilisation the original savage sense of "fairness" dies out. The incentive of personal profit counts for so much that without it there is little or no advance in Civilisation.

—— But surely we must train up a boy to earn his living?

—— We must. This is a first necessity. He must be self-supporting. We must train up a child in the way he should go. But the question is *which* way?—the moral way of fairness or the inventive way of dodgery?

—— But everyone tries to teach him to do right. Look at the Sunday-schools and everything.

—— I look. And I see that, with all this endeavour, we have not advanced beyond the position of the savage, and in some respects we even fall short. The reason is that we have developed one side of the intellect immensely in excess of the other. To this we sacrifice body and soul, and say it is necessary. It is not necessary to acquire a lot of unnecessary things. Life is more than meat, and the body than raiment. We are rapidly losing the body, which means that we are losing our hold upon life itself. We are becoming more and more degenerate, while Civilisation rolls over us like the car of Juggernaut.

—— But what help is there? Can anything be altered?

—— The actual living material can be altered. Let the mental material have a chance to grow *naturally*. Not merely by putting it alongside of Nature—though this will go a long way,—but by allowing freedom of growth,—not stimulating the one side, and not restricting the other. If the moral sense of a child were not religiously restricted it *would* grow. But we compress it and bandage it tightly from infancy, like the feet of the Chinese women. Parents believe that this is right, because other people do it. Nevertheless in spite of all our conventions, the natural law holds good. Healthy growth is liberty to grow. Restricted growth results in deformity. We admit this of the body. It is equally true of every *part* of the body, more especially of that material which is more highly sensitive than any other. Let the moral being be liberated. Loose him and let him go free. He will then annex for himself and fulfil the natural law. Liberty to live is liberty to grow.

ALL LIFE IS LIFE.

The original germ of life reproduced itself by splitting, just as the germinal life-cell does to this day.

All Life is Life.

There is no Life but Life.

Everything is Everything, and we are all part of It All.

Whatever we (or the heathen) choose to call It, there is but One Great Life, Force, Power, Soul, Will, Unit, Cause, Being—and *we are actually part of It.*

No sooner do you separate yourself from Nature and the Vital Parts of Nature, the Open Air, the Mud, Wind, Rain, Trees, Plants, Insects,—than you become *un*natural, you tend

to become a "less improved" form, and degeneration has begun. For you are less *whole*—less wholesome.

There is no getting away from Nature—if you try to you slowly die, and return to Nature,—but in an *unnatural* way.

Just as, if you tried to live in a room with all the windows closed, you would die,—you must open the windows and *let in the Fresh Air*.

Civilisation had become "a room" in which we were trying to live without "opening the windows!"—the result was a great difficulty in living at all.

We must open the windows of Civilisation and "get a breath of fresh air," we must recapture some of the original Life Force to keep us going. At present, we are just "giving oxygen" under medical treatment only and becoming weaker and weaker.

There is nothing on earth so valuable as the air which surrounds it. No substitute can make up for it. It is the inheritance of all that breathe. To restrict this is to restrict life, and is suicidal.

For a million years man endured and flourished among all the vicissitudes of nature before the oldest civilisation began.

These have crumbled one after another, toppling over like castles of cards. Yet we persist in thinking that the civilised way is *the* way and the only way of life.

We forget that the civilised way has only been grafted on to the rude old stock of prehistoric man on which it is still dependent, for all strength and for life itself.

When the blood begins to dwindle there is nothing for it but to draw from the original fount. You can only keep up the racehorse by introducing the mustang or even the cart-horse.

The wild hardy life is natural and permanent. The other artificial and temporary. To get "out of touch with Nature" is to get out of touch with life itself, and yet under our modern civilisation we did our best to ignore nature in every possible way. Such a civilisation tends to destroy life, and,—the Great War brings it home.

PART I

UNNATURAL EXISTENCE

CIVILISATION RUN AMOK

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

CHAPTER I

THE UNWHOLESOME GROWTH

IT becomes more and more evident that our pre-war system of life and our outlook on civilisation was unsatisfactory.

One cannot help feeling that there was something wrong. No matter what part of that system we examine, we shall find behind it a vast amount of unnecessary evil; diseases mental and physical, starvation, luxury and lust, and all their attendant evils—deceit, selfishness, money-grabbing, and the rest.

It is impossible not to see clearly that the poisonous weeds and unwholesome tangles which had gradually grown up among us, had at last begun to choke us, to eat into our vitals, and to throttle all natural desire, like ivy wrapping round a tree-trunk.

This over-smothering growth of civilisation, as we knew it, was getting the upper hand. We were losing the breath of life while civilisation was running over us, wrapping us round, and tying us down.

It is very easy to call this headlong career "an advance." No doubt *civilisation* "advanced." But whither were we tending? What was becoming of us?

Taking it for granted that we ought to advance towards the betterment of mankind as a whole, were we under that system of civilisation tending towards that betterment?

Was our advance for the good of the race? First of all, let us consider what may be called our great intellectual

advance. We had books, we had a vast accumulation of tabulated scientific knowledge—astronomy, chemistry, mechanics, natural history, philosophy; we had altered our natural environment by making and working railways, motors, lifts, houses, and all the thousand and one little luxuries and comforts of the city-dwellers.

We roped in the unknown power of electricity to do much of this work, we used gas of all kinds, petrol, steam, hydraulic-pressure—the forces of Nature did our bidding and did our work.

That seems all right and good. But, look at the human beings who had to work our machines on the one hand, and at those who received the "benefits" on the other. What do we find? We certainly do *not* find health—either in body or mind.

We find increasing inability and degeneracy—not only among the "masses," but also to an equal extent among the "middlemen" and the so-called "idle rich."

It is impossible to deny that *the race as a whole* under our system of civilisation was becoming weak, mentally and physically—and it was obvious that the more we "bolstered" it up by medical science and greater comfort *the weaker we were becoming.*

While asylums for the feeble-minded and insane were daily growing in numbers and were always full to overflowing—our birth-rate was steadily on the decline.

Phthisis, or consumption, was rapidly spreading—so much so that the whole countryside was becoming dotted over with hospitals and sanatoria, and the disease was so dreaded that it was popularly called "The Great White Plague."

Sexual diseases were eating at the roots of the race so rapidly that a great percentage of the population was secretly suffering from the worst forms. Prostitution, and the spread of these diseases by that means, was rampant in all our big cities. In London alone, there were 80,000 such women on the streets,

and although the average life of the professional is seldom longer than three years, there is always a fresh supply.

In the slums of all our large cities we find a vast horde of human beings huddled together, living in filth and slovenliness, breeding children like rats, all on the verge of starvation, all underfed, uncared-for, and unhealthy.

On the other hand, the rich and well-to-do were in quite as bad a state. Curiously enough, they had become almost sterile, and in some cases absolutely so. The children, when born, were as weak and poorly developed in body and mind as the half-starved gutter-babies of the slums.

So we see a state of affairs in which the very poor bred their children by the dozen without care or forethought, often by mistake and without any desire for them,—and the "upper" classes producing weak and afflicted specimens or unable to produce any children at all!

The factory-system and sweated labour gave the working women no chance of becoming efficient mothers; the luxurious and enervated lives of upper class women produced a distaste for the cares and worries of motherhood.

On this haphazard, ill-conditioned, and disastrous system many generations have been now bred. The result may be seen any day in our slums, in our asylums, in our hospitals and sanatoria, in the workshops, offices, and factories, in the country houses, mansions, and the city clubs.

Only those who refuse to look—those who are so blind that they *will* not see—can shut their eyes to the moral and physical decay which our pre-war system of civilisation at any sacrifice produced.

If it had gone on, if we had stuck to it—what would have been the end? If we do stick to it—where will it lead?

Isn't it obvious? Indeed, it is so obvious that one hardly likes to set it down, lest one should be pointing out that which obtrudes itself wherever we look.

As in the individual, the end is disease and slow death

(accompanied too often by nervous disorders of all kinds)—so with the race which is composed of such individuals.

The argument I wish to drive home is this: that our pre-war civil-system, or policy of the community, did not tend towards evolving a sane, healthy, and hardy race, but on the contrary, did exactly the opposite.

For this purpose let us weigh the meaning of the facts we have before us, and also the working of the natural law as expressed by the leading scientists, philosophers, naturalists, and thinkers. I ask you to consider the evidence with an open mind, unbiassed by preconceived opinion and the supposed grandeur of Civilisation.

CHAPTER II

NATURE THE GREAT TEACHER

ALL the great thinkers, the intellectual giants of all ages, are agreed in this—the well-spring of life is not to be found in any artificial reservoir.

You cannot exist without "H^*O." Its intrinsic value can never be supplanted by any artificial or medicinal adjunct. Common natural water is the source of all life. We may visit the various Holy wells; we may place a variety of sparkling mineral-waters on the dinner table; but the universal element is the one essential. In the same way you can never afford to get rid of Nature. Nothing can ever take its place or make up for its loss. No lesson-books on Nature, however prettily written and beautifully illustrated, can make up for the loss of Nature. Yet we think we are doing our duty by children, and giving them even more than is needful, if we encourage them to bring a faded flower to the schoolroom.

Listen to Professor Arthur Thomson: "It is part of 'man's chief end' not only to know Nature—which is Science, but to enjoy her for ever."

This delightful version of the Shorter Catechism goes straight to the source of life. We cannot live outside Nature and say it is sufficient to have heard that there is such a thing as Nature. You might as well be content to learn the properties of the atmosphere while living outside the air. To forsake Nature is to forsake one's birthright. "Man was cradled in Nature and (for thousands of ages) brought up in close con-

tact with Nature. We are drawn close to Nature by emotional cords and affinities *which we sever at our peril.*"

"The schooling in Nature (endured by untold generations of men) has been *and remains* an essential discipline of the developing human spirit."

"There are certain inevitable and fundamental impressions borne in on man by Nature. These impressions are strengthened, not weakened by modern science. Nature poetry and religious feeling are alike the necessary compliments of science. Both aim at getting beyond science by other methods—intuitive and instinctive, rather than intellectual. In this far-reaching apprehension we do not think that they fail" (Professor Arthur Thomson's "Introduction to Science.")

To turn from a great scientist to a great naturalist. Let us see what Alfred Russel Wallace has to say. After living eight years among the savages he cannot bring out his book, "The Malay Archipelago," without adding his very earnest conviction.

"Before bidding my readers farewell, I wish to make a few observations on a subject of higher interest and deeper importance. *I believe that civilised man can learn something from the savage.* We most of us believe that we, the higher races, have progressed and are progressing. Now it is very remarkable that among people in a very low condition of civilisation we find some approach to a perfect social state. I have lived with communities of savages, both in South America and in the East, who have no laws or law courts but the public opinion of the village freely expressed. Each man scrupulously respects the rights of his fellow, and any infraction of these rights rarely or never takes place."

He proceeds to compare their condition of life and their moral code with our own, and he comes to this deliberate conclusion: "We have advanced vastly beyond the savage state in intellectual achievements, but we have not advanced in morals. It is not too much to say that in many cases we

have sunk below the savage code. This deficiency is the great blot on our modern civilisation."

He acknowledges the rapid growth of our intellectual and material advancement, "but these have brought with them such an amount of poverty and crime, have fostered the growth of so much sordid feeling and of so many fierce passions, that it may well be questioned whether the evil has not overbalanced the good."

He prophecies (this was written in 1868) that if we continue this wild competition at the expense of all higher considerations "the evils which necessarily accompany our progress may increase to such gigantic dimensions as to be beyond our control."

This saying which at the time was little heeded, or received but a passing sneer, he reiterated and dwelt upon more fully in his "Social Environment," published when more than ninety years of age, one year before the war broke out. A prophet is seldom heard in his own country, but now—the Great War brings it home

"When idle, vicious, and hurtful luxury on the one hand, oppressive labour and dread of starvation on the other, are alike unknown; when *all* receive the best and broadest education that knowledge will admit; when the standard of public opinion is set by the wisest and the best among us, and that standard is systematically inculcated on the young; then we shall find that a system of truly natural selection will come spontaneously into action which will steadily tend to eliminate the lower, the less developed, or in any way defective types of men, and will thus continually raise the physical, moral, and intellectual standard of the race. . . . It would come to be considered a degradation for any woman to marry a man whom she could not love and esteem. . . . This powerful selective agency will come into existence just in proportion as we reform our existing social system. But no eugenics can set it right while leaving the great fundamental causes of all

existing social evils absolutely untouched" (Alfred Russel Wallace, "Social Environment and Moral Progress," p. 132).

What is this "powerful selective agency"? It means that a girl brought up to associate with a high standard of well-conditioned men, physically, morally, and intellectually, would naturally make her choice from among them. She might not "select" in one sense; but natural selection means that the other would be left on one side.

If this purpose were intentionally and methodically pursued by instituting various groups, associations or tribes, the results might be inferred with almost mathematical certainty. Because here we rely upon a natural law, and that the most powerful. In considering racial changes and their various causes, Darwin says: "Over all these causes of change I am convinced that the accumulative action of Selection, whether applied methodically or unconsciously, is by far the predominant Power" (Conclusion of chapter I, "Origin of Species").

He does not mean *only* sexual Selection. All Nature is engaged in selecting by cutting off the unfit; but in a healthy condition of life, sexual Selection is always *on the side of Nature.*

A "well-bred" man or woman is nowadays only one who has been brought up in the accepted usages of ordinary society. But when we have once instituted a "chosen race" a member of this race will be actually and literally "well-bred."

It must always be borne in mind that no permanent change in a race takes place merely by "mating." A multitude of causes lead to all sorts of "variations" (better or worse) without establishing a race. Any such change, to become settled and result in a new species fully qualified to hold its own, is brought about by one great overruling and compelling force—*a change in the conditions of life.* Of this Darwin was fully convinced; and while many causes of variation remain to be discovered this primal necessity is fully established by all later investigations, "A change in the conditions of life!"

NATURE THE GREAT TEACHER.

"WHAT'S THIS?"

Here is the one essential, the one and only chance. Not by any means a mere chance or a poor chance. The chance of success is at least a hundred to one. The reason is that "Man is man and master of his fate." This line of the poet is verified by Wallace. He particularly points out that whereas all other forms of life are *subject* to environment, man has the power to *alter* his environment ("Social Environment and Moral Progress").

This, then, is the purpose set before us,—to actually alter the conditions of life; to place the young in other surroundings and create a new environment. Is there anything new under the sun? There is *one* thing. Nature is always new and always young. You are afraid of Nature. You are an old man dependent on all the props and crutches of an artificial existence. To be turned out of house and home—what an awful fate—to *you*, but not to the boy. Nothing delights him more. Instinctively he rushes back to Nature and feels that he has made the great escape.

Unfortunately it is old fogeys, grown-ups, conventional products of our boasted civilisation,—that sit on the School Board—which is really not a board but an arm-chair. From this arm-chair position to which they are tied they make their rules and regulations. Their whole object is to train up the youth of the nation to be what *they* are. "Look at us," they say, "could anything be better?" Well, to tell the truth, we have long and long suspected we were *not* training up the child in the way he should go,—and the Great War brings it home. Just take the trouble to look at the results. . . . (pp. 30–48).

"But," it may be said and will be said, "even if we grant that Nature is greater than we and that life after all is more than raiment even of the clerical cut, the scheme is impossible. How can it be done? Alter the conditions of life! Create another environment! Unless you transplant the youth of England to an island in the midst of the ocean, how are you

going to make a barrier which will cut them off from their surroundings?"

But this is exactly what we ourselves have been continually doing for many generations. We have cut them off from their *natural* surroundings and denied them their "proper habitat." We erect an artificial barrier between them and the wild woods, the open air, and the breezy common. The teacher at the school says the children's attention might be distracted if a butterfly came by, and a rabbit would be fatal to all discipline. But what was it Professor Thomson said about discipline: "The schooling of Nature has been and remains an essential discipline of the developing human spirit." "Just so; it is this human spirit which is so objectionable," returns the teacher. "That's the very thing we are always trying to crush."

The new environment which we propose is the old environment of the pre-conventional period,—the real out-door world with all its hardness to which men submitted in the childhood of the race—

> When on from hill to hill they went
> In that new world which is the old.

Yet it would certainly be difficult to shut out bricks and mortar, and make it penal to walk down a street. We have no intention of trying. My experience is that children vastly prefer the camping-out life with all its Robinson Crusoe difficulties to contend with. It is only the civilised adults who prevent them—because they have contracted an unnatural hatred for Nature, and even when they picnic under an oak-tree they complain that caterpillars drop from the leaves. They have branded Nature as wicked, and the natural man is at enmity with God. Is the *un*natural man so superior? At any rate, Wallace, Eastman, Nansen, and many others who have actually lived with the savages are of a different opinion. The Red Indian had but a wigwam. Yet even this

was too comfortable and too soft for the youthful brave. At the dawn of his full strength he was turned into the wilds to live face to face with Nature, there to prove himself "fit" with only his own prowess and skill to depend upon. The "conditions of life" made the man; for the man face to face with these conditions rose to the occasion and proved himself master of the situation. They had no scientific knowledge about "environment," but they acted on that which is worth more—intuition. There are no grizzlies in England,—not even a wolf is left. Yet people are actually frightened of the outdoor life! To this have we come—a man is frightened of his own cradle! And he thinks his unhealthy life the only thing possible, until at last he is confronted with a greater dread—and then the doctor orders him to live and sleep out-of-doors! He obeys as a last hope, but only because he must. There is no pleasure in doing so.

Out of the day and night
A joy has taken flight

It is too late. A hole is dug and he is dropped into Mother Earth which he always hated.

Requiescat in pace.

. . . . . .

"In our great cities, the so-called 'dangerous classes' are sunk in hideous misery, and depravity. We may sadly acknowledge that we have in our midst something *worse* than savagery" ("Primitive Culture," Vol. I, p. 42).

Tylor was no "savage enthusiast." His "evolution of culture" theory rather required that the lowest grade should be *very* low. He does not always discriminate between what the savage *was* when first discovered, and the infuriated demon he very soon became in retaliation of the treatment he received.

The evidence of numerous explorers in many different parts of the world goes to show that the genuine unadulterated savage was neither depraved nor vicious. Tylor would make degrees of savagery, but still these races are savages. For instance, he says: "In Ceylon we have the Veddas or 'hunters,' of whom a remnant still inhabit the forest land. These people are dark-skinned and flat-nosed, slight of frame, and very small of skull, and five feet is an average man's height. They are a shy, harmless, simple people, living principally by hunting; they lime birds, take fish, and are skilful in getting wild honey. They have bows with iron-pointed arrows, which, with their hunting-dogs, are their most valuable possessions. They dwell in caves or bark-huts, and their very word for a house means a hollow tree. A patch of bark was formerly their dress, but now a bit of linen. They count on their fingers and produce fire with the simplest kind of fire-drill twirled by hand. They are most truthful and honest. Their monogamy and conjugal fidelity contrast strongly with the opposite habits of the more civilised Singhalese. There is no doubt attaching to the usual opinion that the Veddas are in the main descended from the 'Yakkos' or demons; i.e. from the indigenous tribes of the island" (Vol. I, p. 50).

It would seem that the "demon" is not so black as he is sometimes painted.

"From an ideal point of view, civilisation" (he says) "may be looked upon as the general improvement of mankind by higher organisation. So far as we take into account *only material and intellectual culture* this is especially true" (Vol. I, p. 27).

"The separation of intelligence from virtue is continually seen in the first movements of civilisation" (p. 28).

"The white invader, though representing on the whole a higher moral standard than the savage he improves or destroys, often represents his standard very ill, and at best can hardly

claim to substitute a life stronger, nobler and purer at every point than that which he supersedes."

"The slavery recognised by savages is preferable to that which existed for centuries in European colonies."

"The relation of the sexes is more healthy."

"The savage councils of chiefs and elders compare favourably with the unbridled despotism under which so many cultured races have groaned" (p. 29).

He is able to show that civilisation improves. He is unable to show that civilised man improves.

The savage is independent. He can get his own living direct from Nature. We speak of those who are wealthy as "independent people." The upper classes are absolutely dependent on the system which enables them to take toll of the community. The idle ruffians and the clever scoundrels are also dependent on civilisation. They prey on the community from below. Civilisation (as we know it at present) cannot advance without producing these two extremes in a greater and greater degree. Every stride it may take fills a sack on the one hand with gold, and a sack on the other with dirt, and both must be carried along for neither can be shaken off.

To make matters worse, it creates and fosters the unfit, the degenerate, the lunatics, and the diseased. These also it must carry along and support in its wild endeavour to get the better of the natural law which ordains that man should eat bread by the sweat of his brow,—that toil and hard work, with skill and endurance, is the price of life.

We would ease this toil; we would lighten this labour; but by no possible means can it ever be accomplished. So much toil, or so much energy, is demanded in return for the energy of life, and nothing can alter the fact. One might as well look for the philosopher's stone or the elixir of immortal life.

It is easy to upset the balance of this burden, but nothing can remove it.

The wild hunter uses a sharp stick, but he expends energy in sharpening the point which makes it a better weapon. His descendant tips the stick with a sharp piece of flint; this will save him much labour in the chase; but he had to expend that labour in sharpening the flint. His descendant again betters the arrow with an iron point, and saves himself more labour, but the labour was expended in manufacturing the iron tip.

When once in possession of this improved arrow he finds that his toil as a hunter is immensely more easy. Therefore he concludes that if he could go on inventing better and better instruments his labour would become so easy that there would be *no* labour. And this is the underlying fallacy of our civilisation.

Now as long as the hunter makes his own arrows, he injures nobody. But presently he says, "You make the arrows, and I'll do the hunting." After a while the arrow-makers by pursuing that trade, lose the art of hunting. They are then at the mercy of the hunter, and must take the portion of flesh which he chooses to assign. It is impossible to weigh the energy expended by the hunter against the energy expended by the arrow-maker. When the balance of Nature has been upset, no contrivance of man can exactly readjust it.

In a simple state of society this difficulty counts for nothing, because the unwritten law compels an equal division of the spoil, but in a complex state of civilisation, the various forms of labour become more and more dissociated, and the relative values more and more difficult to appraise.

One man may supply the brain work and another the manual work. Who can calculate the amount of energy expended by each? We can only say that, as each is essential to the other, each has a right to live—and there the reckoning stops.

In any given district of the world, the amount of energy demanded in return for life (civilised or uncivilised), is a fixed quantity which remains the same. The gods will not be robbed! If you find that civilisation makes it easier for *you* to live it makes it harder for someone else.

CHAPTER III

NATURE *VERSUS* THE UNNATURAL

IN "Modern Man and His Forerunners" (1917), Spurrell explains the rise and fall of all the great civilisations of the past.

Of any highly-organised civilisation he says:

"The struggle for existence is suppressed within, and, owing to the completeness of the control over nature, and the ever-growing extent to which feeble individuals can be utilised and preserved, the population increases at an enormous rate."

A civilisation at its height begins to believe that it is entering upon a great destiny This is invariably followed, according to Spurrell, by a reaction of disappointment—"the realisation that the glorious slavery is slavery still, and the whole population grows restive under the yoke."

"After the system (of civilisation) has become firmly established there is a change, and in proportion to its own perfection its people tend to decay. The further a civilisation gets ahead of the forces of its environment, the lower its death-rate falls, and the less severe is the elimination from the proletariat of those deficient in mind and body.

"Along with a progressive increase of morbid elements among the stock from which each successive generation is bred there goes on a reduction in the numbers of the best types."

Writing on "Man at the Present Day," he says:

". . . Recognisable signs of decay are reappearing throughout the present civilisation." "Individuals look to the State

to relieve them from the need for effort by repressing initiative in all." "A uniform decadence seems to pervade the old world and the new."

"For many reasons the stock has degenerated."

"The world civilisation of to-day has all the signs which have marked decay in local civilisations of the past."

"At the present day different countries throughout the world exhibit different forms of decay; but the decay is everywhere to be seen."

". . . Civilisation is unstable and foredoomed."

"Already it appears as though mankind were coming to view civilisation with disfavour."

Gaston some years ago expressed his fear that "our race is over-weighted" by the civilisation it has built up.

In describing the various stages of civilisation, Spurrell says: ". . . after the aristocracy, losing its virility, can no longer govern, and the masses, losing their submissiveness, can no longer be organised, civilisation is no longer possible, and a homogeneous herd of animals relapses towards simpler ways of living."

Our civilisation has reached this unwieldy and unnatural stage. Our leaders cannot lead; the people are discontented, there is continual "labour unrest," and as it is "no longer possible," let us be sensible and give it up *willingly*, bit by bit, at the same time seeking to discover a "simpler way of living."

Writing on the evolution of civilisation, Spurrell continues: "Civilisation is, when analysed, found to be a system of slavery." "Civilisations are entities which arise, grow, mature, decay, and are succeeded, not renewed." We may call all labour "slavery," but natural labour should bring with it natural health. There is no reason to suppose that our unhealthy civilisation will have a better chance of surviving than the remote civilisations of the past—from the Neolithic period upwards during all the ages when man

knew nothing of the natural laws. The same causes of decay in them (which are abundantly evident to-day) will have the same effect. Every effete civilisation must crumble away. The only hope is that a new and virile offshoot may arise to strike out a line of its own.

In the past when a great civilisation has reached its zenith and begun to decline the "barbarous hordes" have swept across the frontier and replaced it.

But nowadays, owing to the fact that modern civilisation has penetrated throughout the world, there are no "Barbarians" to sweep us away.

Therefore the cure must be applied internally—and *we must produce the "Barbarian" stock ourselves.*

Where shall we look for the neucleus of this new offshoot? This it is with which we are now concerned.

We ourselves are the outcome of this cvilisation. Born and bred as we are beneath the impenetrable shadow (like certain pygmy races of darkest Africa inhabiting the dark forest), most of us veritably believe that no other life is possible for *us*. We dare not crawl into the open. It would certainly kill us to forsake our own fireside and rough it like colonists in the backwoods of America.

In 1845 Henry David Thoreau borrowed an axe and built a shanty for himself in the woods (in the U.S.A.). He went there, he said, for seclusion and solitude that he might the better study Nature and become acquainted with himself. While in the woods he demonstrated that a man can support himself on less than $100 per year and have two-thirds of his time to himself.

Thoreau writes:[1] "Darwin, the naturalist, says of the inhabitants of Terra del Fuego that while his own party, who were well clothed and sitting close to a fire, were far from too warm, these naked savages, who were farther off, were observed to his great surprise, to be 'steaming with perspiration

[1] Walden, or Life in the Woods.

at undergoing such a roasting.' So, we are told, the new Hollander goes naked with impunity, while the European shivers in his clothes. Is it impossible to combine the hardiness of these savages with the intellectualness of a civilised man?"

He continues: "The luxuriously rich are not simply kept comfortably warm, but unnaturally hot; as I implied before, they are cooked, of course *à la mode*."

"Furniture! Thank God, I can sit and I can stand without the aid of a furniture warehouse."

"I look upon England to-day," he says, "as an old gentleman who is travelling with a great deal of trumpery baggage, which he has not the courage to burn; great trunk, little trunk, bandbox, and bundle. Throw away the first three at least. It would surpass the powers of a well man nowadays to take up his bed and walk, and I should certainly advise a sick one to lay down his bed and run."

"I went into the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it were quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life."

"The nation itself, with all its so-called internal improvements, which, by the way, are all external and superficial, is just such an unwieldy and overgrown establishment, cluttered with furniture and tripped up by its own traps, ruined by luxury and needless expense, by want of calculation and a worthy aim, as the million householders in the land; and the only cure for it and for them is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose."

There is no need for me to add to these words. Thoreau is

acknowledged, and his books are classics. Yet at the very mention of Thoreau many will still say: "But wouldn't it be terrible to revert to a state of barbarism? If you knock over civilisation and all that makes the civilised man, we should presently become a race of savages."

Why not go a little further and say we should presently become a race of anthropoid apes?

There are things which you cannot knock over. Those which *can* be knocked over are seldom worth the trouble of carefully propping-up.

Hundreds of civilisations have been piled up and up, only to crumble away.

Darwin stands on the deck of "The Beagle" at Terra del Fuego. For the first time he sees his own species absolutely wild. The immense difference—the enormous gulf—he with all his scientific apparatus and everything he can think of,—the wild man with absolutely nothing. You can see how strongly he was impressed. It would be difficult to believe that he with all his accumulated knowledge was really of the same species. One is unable to estimate the difference between his wide intellectual attainments and the small intelligence of the savage. The extent is immeasurable. But if this is astonishing there is something even more remarkable. The great naturalist is troubled with an ailment (dyspepsia—or *what?*) which became an infirmity and a lifelong trouble. These wild men, lean and meagre specimens, can eat anything —sea-weed and shell-fish—and endure the rigour of a most "inclement latitude without a rag to protect them." And there is this to be considered—with absolutely nothing they have survived from the dawn of mankind while countless races have risen to civilisation one after another, only to crumble and give place to other nations during thousands and thousands of years. All their inventions did not save them. All their comforts and luxuries went for nothing. Their weapons of stone, of bronze, and of iron, their ruins and their

writings,—these things alone have remained to tell us that such races ever existed.

The deduction is obvious—the hardest, poorest, wretchedest condition of life is not sufficient to stamp out a people living wild in a state of nature. On the other hand, no amount of sheltering civilisation can ward off the fate which must overtake a diseased and degenerate race. The health of the race is the one and only security which can be relied upon as endurable or which can be handed down to the heirs and the heirs after them to all perpetuity. It represents the unseen life of the tribe which endures and remains while all things change and one generation gives place to another. Little wonder that in former days the life of the tribe, which belonged to each and was shared by all, was worshipped as the tribal god. "And God, even our own God, shall give us his blessing."

Moreover, life alone is inherited—organic life—that which we call "constitution"—this alone is transmitted. You cannot transmit your acquirements and intellectual attainments. Ancestral propensities which have become part of the racial constitution are handed on, the raw material and with it the capacity for acquirement, but not the acquirement itself, although parental influence and general surroundings will often go a long way in fostering a similar taste. This can only mean that the vigour of the brain—the healthy intellect—is of vastly more importance than the particular line on which it works. The cultivated acquirement is personal and transitory, but the physique,—the actual constitution—is ancestral and permanent. All this only goes to prove the truth of the saying, "Life is more than raiment,"—whether the raiment be intellectual or merely purple and fine linen.

When therefore we find "a state of barbarism" which can endure under conditions which would annihilate nearly every one of us, we begin to wonder whether all the "acquirements" of civilisation can really make up for the loss of such tenacity

of life. Of course if we are called upon to make this sacrifice, by all means let us make it, though we say with Tennyson:

> "I to herd with narrow foreheads, vacant of our glorious gains,
> Like a beast with lower pleasures, like a beast with lower pains!"

But the question is—Are we really obliged to grow narrow foreheads and become beasts if we try to lead a more healthy outdoor life?

Since the middle of last century the effect of our manner of living has been more and more brought home to the generality of people. Our exalted notion of industrial invention and manufacture was brought to its climax by the Great Exhibition of 1851—and Thoreau was digging his bean-patch and living a purely natural life without any of these accessories. No Red Indian was more at home in the wilds, and no student had accumulated more intellectual knowledge from all sources. Up to then it was said to be impossible to return to a primitive existence even if one was so absurd as to want to. Thoreau showed the possibility.

But so out-and-out an example as Thoreau's has perhaps done more to frighten people off than to persuade them to follow. To follow him would mean to give up everything—to give up the world actually instead of only by our sponsors in our baptism. But if Thoreau retreated from the world and became a voice crying in the wilderness, we must remember that the forerunner had no choice. There were none to go with him. He stood alone. For no one believed in his gospel.

Nowadays hundreds and hundreds of people turn with longing eyes to a natural outdoor life. It is no longer a question of running away from society, but of pitching our social camp in a more natural environment. It is no revolt against society, but against the present conditions under which society suffers. It is no cranky notion that we will have nothing to do with any machine-made article, but that life—

strong, healthy life—is better than comfort and the accumulation of unnecessary rubbish. By doing without all this we do good first to ourselves, and secondly, in lessening the demand. When the demand for unessential productions lessens appreciably the factory will shut up and send more workers on the land to be employed in national welfare. Also when the advantage of living out (the health and strength of the workmen) is appreciated by the employer at its right value, workshops will come to the country instead of the man being obliged to go to the already overcrowded town.

We may take it for certain that Industry would settle itself, find its own means, and run its own legitimate course, if a measure were passed which should make it illegal for young people to be shut up in towns day and night, and if a further prohibition should forbid the migration from the country to the already congested town.

That is to say, Industry should be left to take care of itself—it is quite able to do so; while the country's first consideration should be the health and vigour of the race—especially of the young, and as long as there is any living to be made in the country no man should be tempted to leave it.

At present the whole of our national education serves to convert the ploughboy to a clerk. Now supposing this process fulfils a worthy purpose, why should all the clerks in the kingdom accumulate in city offices? It suits the managers, directors, and so on. But they could very well suit themselves and establish branches in the country if all these employments were disallowed within the city area. It is quite possible to keep accounts to any extent without the clerks being poured into the city by the trainload just because the "offices" are there. If this one industry were transferred to the country, what an enormous relief it would be to hundreds and thousands of these cooped-up toilers. Of course there are difficulties in the way. But these difficulties should not be considered. They would right themselves. On the other hand, a poor

physique and a wretched existence of semi-gentility *does not right itself*. Not the Industry then—this or that, whatever it may be—but the bettering of the race by a more wholesome manner of life, should be the first consideration of the National Council A very large amount of business could be done in the country, and by and by we should see that the crush in the town was only once a week—on market-days. We should also see that young men were taking to the land instead of measuring out yards of muslin, and that the country was producing its own bread instead of being dependent on overseas. We are not all going to imitate Thoreau, but we may all be grateful to Thoreau for having taught us the essential importance of things essential.

Bertrand Russell, F.R.S., in his book, "Principle of Social Reconstruction," says: "Except slavery, the present industrial system is the most destructive of life that has ever existed."

"Industrialism and organisation are constantly forcing civilised nations to live more and more by purpose rather than impulse. In the long run such a mode of existence, if it does not dry up the springs of life, produces new impulses, not of the kind which the will has been in the habit of controlling or of which thought is conscious. These new impulses are apt to be worse in their effects than those which have been checked."

"Impulse is the expression of life (in a nation), and while it exists there is hope of its turning towards life instead of towards death, but lack of impulse is death, and out of death no new life will come.

"The conventional conception of what constitutes success leads most men to live a life in which their most vital impulses are sacrificed, and the joy of life is lost in listless weariness."

He speaks also of "the loss of vitality from which the civilised world increasingly suffers."

He goes on to state that the "civilised world has need of fundamental change if it is to be saved from decay—change, both in its economic structure and in its philosophy of life."

Sir Rabindranath Tagore, the Hindoo philosopher and poet, in his book, "Personality," says:

"What I propose is that men should have some limited period of their lives specially reserved for the life of the primitive man."

That period, he points out, is naturally during youth—"Society has made its own arrangements for manipulating men's minds to fit its special patterns. These arrangements are so closely organised that it is difficult to find gaps through which to bring in Nature."

In speaking of his own school he says: "I was certain that luxuries are burdens to boys. They are the burdens of other people's habits. . . ."

He tells us that, "children are living things," although, he says, "most people seem to have forgotten it"; "more living than grown-up people who have built their shells of habit around them."

Of civilisation he says: "The masculine erections of intellectual civilisation are towers of Babel. They dare to defy their foundations and therefore topple down over and over again. The present war is an illustration of this." "This one-sided civilisation is crashing along a series of catastrophies at a tremendous speed because of its one-sidedness."

Civilisation he says, "must not be mere growth, but harmony of growth."

"Because men have been building up vast and monstrous organisations they have got into the habit of thinking that this turning-out power has something of the nature of perfection in itself. The habit is ingrained in them, and it is difficult for them to see where truth is missing in their present ideal of progress."

"Men have seen the absurdity of to-day's civilisation. . . ."

"Men have been losing their freedom and their humanity in order to fit themselves for vast mechanical organisations."

In "Sadhana," he writes:

"Western civilisation seems to take a pride in thinking that it is subduing Nature,—as if we were living in a hostile world. This sentiment is the product of the city-wall habit. City life creates an artificial dissociation between man and Universal Nature within whose bosom he lies. But, hard as he may strive, he can never create his honey within the cells of his hive, for the perennial supply of his life food is outside the walls."

CHAPTER IV

THE CANKER AND HOW TO STOP IT

LET us see what Sir Robert Baden-Powell, the founder of the Boy Scout Movement, says in his handbook, "Scouting for Boys":

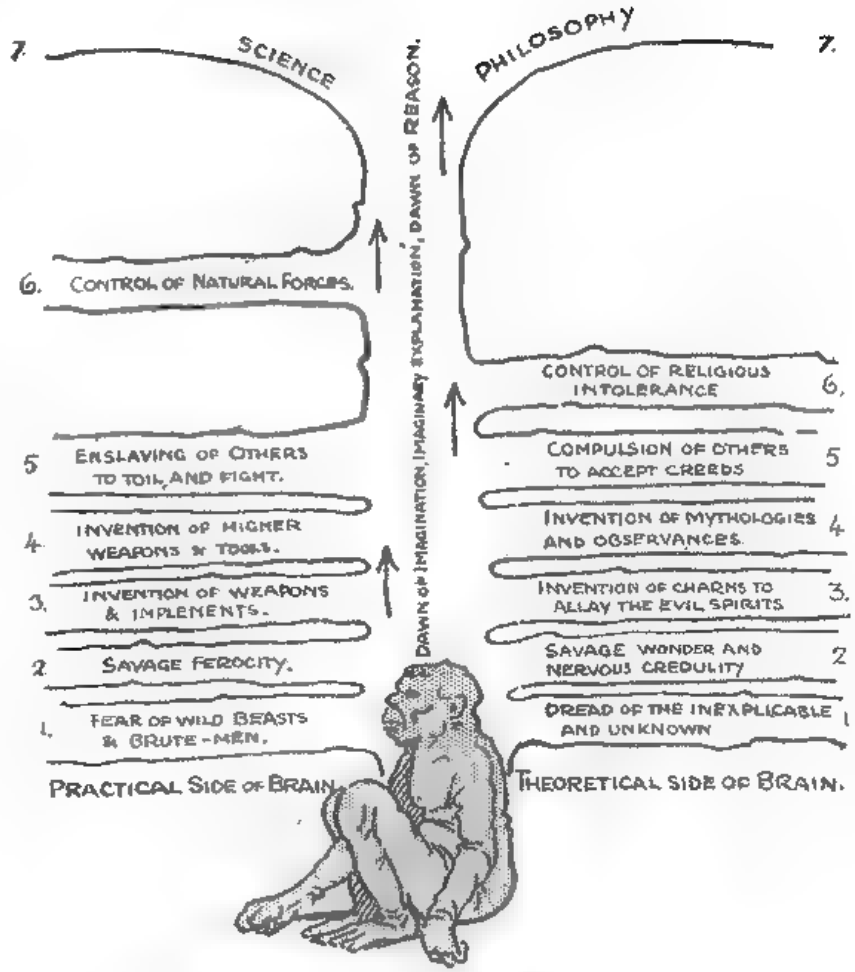
"History shows us that, with scarcely an exception, every great nation, after climbing laboriously to the zenith of its power, has settled down in a state of repose. . . ."

"In every case the verdict has been, 'Death through bad citizenship.'" He goes on to point the moral—"The same causes which brought about the fall of the great Roman Empire are working to-day in Great Britain."

"Is our Disease fatal?" asks Sir Robert. "These and many similar signs appear to indicate that we have arrived at a point of our existence where we may fold our hands and resign our life." And yet he believes it is still possible for us as a nation, "by energetically plucking up spirit, recognising our faults, and taking the proper remedies in time, not only to avoid becoming worse, but to rise to a far greater power and to a potentiality for good in the world such as history has never seen."

"The evil is patent enough. The canker is there, yet little seems to be done officially beyond dressing the sore with sums of money. No steps are taken to prevent its spreading deeper into our national life."

"The natural field for remedy lies in the rising generation and its upbringing."



(Note.—No. 6 on the left side is far in advance of No. 6 on the right side).

This diagram shows the main stem and the corresponding branches on either side of the brain.

"It is useless to attempt much with the present adult wasters."

No one can deny that Sir Robert Baden-Powell has done an immense deal to *alter the conditions of life* for boys, and Darwin teaches us that the over-ruling factor which governs variations of species is a change in the condition of life. In our opinion it is time that this change was now more drastic and more general.

In the foregoing pages we see that eminent thinkers of many different types are all in agreement. The advance of civilisation has involved the neglect of natural law and moral philosophy. The "Advance" has been lopsided; and the result of a lopsided "Advance" in any community is certain to lead to national decay and ultimate disaster In the following pages I shall bring forward a few of the more outstanding facts and figures in order to prove that serious and far-reaching evils and social disorders, due to the lopsided "Advance," are eating at the very roots of life, and that the results of such vital disorders must, in the end, evolve a "less improved" race, which will, by the laws of evolution, become still more enfeebled the more we "bolster" it up by artificial means.

For many years past our birth-rate has been steadily on the decline. The birth-rate in 1914 was the lowest on record, being 23·8 per 1000, and was 3·4 below the average for the preceding decennium. It was not less than 0·3 below that of 1913. Infant mortality, on the other hand, had increased to a most alarming extent—but has been arrested in some districts by proper medical attention.

The population of England and Wales (1914) was 37,302,983.
Total births (United Kingdom) (1914), 1,102,533.
Total deaths *under one year of age*, 119,074.
This gives an infant death-rate of 108 per 1000 births.

During 1914, 63,000 infants were sacrificed owing to adverse conditions. "Approximately forty infants in every thousand die before they attain the age of one month. Almost the

whole of these deaths may be ascribed to immaturity, congenital defects, injury at birth, or want of vitality." (F. J. Allan, M.D., D.PH., Med. Off. Health for City of Westminster.)

The average mortality of the whole nation is	14	per 1000.
From birth to the age of 5 years it is	43	" "
From 15 years to 20 years it is	3	" "
At 35 years it is	7	" "
From 55 years onwards it is	26	" "

Infants therefore die twice as fast as those who have passed their prime under our civilised system.

Of 10,000 children born five years ago, only 8085 are alive to-day! According to a Report issued by a Parliamentary Committee on Public Health (Feb., 1914), the main causes of this terrible infant mortality are prematurity of birth, measles, whooping-cough, bronchitis, pneumonia, diarrhœa, and its kindred ailments, and, in town-areas, over-lying and syphilis. In the main these causes are due to malnutrition, debilitated motherhood, parental ignorance, medical neglect and congested living, i.e. overcrowding.

In the overcrowded districts of Northumberland and Durham the infant mortality stands at 152–156 per 1000; whereas in Essex and Surrey it is only 95–115 per 1000. The cause is ascribed to drunkenness and sexual diseases.

Besides death, we must consider deterioration.

"We spend, with public approval, large sums on prolonging the lives of the hopelessly debilitated, incurable, and moribund. How much more forcible must the case be, from every point of view, for spending money on the preservation of lives and potencies that can be made to pour their full contribution into the national treasury of production and social usefulness?" (Report of Committee on Public Health, 1914.)

To return to the health of the children, upon which the Public Health must always rely:

In 1914, there were about 9,000,000 children under fifteen

years of age ; 6,000,000 were in State schools. Therefore any reform in the life of the nation must affect the schools, otherwise it will fail to accomplish any far-reaching results.

On January 1st, 1915, there were 4819 children suffering from mental infirmity ; 1366 children (under sixteen years old) were in lunatic asylums.

91 per cent of the children now being cared for by specialised institutions, or sick wards of general institutions, are suffering from mental infirmities.

Many of the nation's children have to be dealt with by the Poor Law administration.

Of the 241,630 children relieved on January 1st, 1915, in England and Wales, 70,318 were relieved in institutions ; these figures include children suffering from diseases of the body and mind, blind, deaf, dumb, cripples, and sane epileptics, destitute children, waifs and strays ; all children taken in training ships, industrial homes ; feeble-minded children, and all children admitted into institutions provided by Poor Law Authorities.

An analysis of 100,000 children living in forty different areas —industrial, residential, and rural districts—gave the following results as regards defectiveness :

	Ind. Areas.	Residential.	Rural Districts.
Clothing (unsuitable) . .	7·6	3·8	1·4
Unclean head . . .	21·2	13·7	8·3
Unclean body . . .	7·8	4·1	3·8
Underfed	13·2	11·7	8·9
Diseases—nose and throat .	18·1	17·3	15·7
External eye diseases . .	1·9	2·0	1·9
Defective sight . . .	30·5	29·1	19·2
Diseases of ears . . .	2·2	2·4	1·4
Defective hearing . .	2·8	4·2	1·9
Bad teeth	79·7	67·6	66·5
Diseases of heart . .	8·0	5·9	2·6
Diseases of lungs . .	3·8	1·6	1·0

Quite recently (July, 1917) the London Education Committee of the L.C.C. obtained some remarkable opinions from business men as to the value of the instruction they are imparting to the rising generation at a cost of several million pounds per annum.

The business experts consulted by the L.C.C. included, according to the reports in the daily papers, " representatives of the chemical, engineering, shipping, and printing industries, heads of important banking, financial, insurance, and railway concerns, textile warehouses and stores, and representatives of Lloyds, the Port of London Authority, and of commercial houses dealing with foreign exchanges.

" The commercial view generally was that the L.C.C. was not in touch with the requirements of business men, and that firms knew little of the facilities for education offered by the Council. In the main, it was said of the elementary schoolboy that he was deficient in handwriting, arithmetic, or spelling, and that obedience, thoroughness, common sense, and manners (good address) were lacking.

" Of the secondary schoolboy (including the public schoolboy) the criticism was that he was deficient in handwriting spelling, and arithmetic ; unable to express himself in good English ; that, generally, he was " sloppy " in thought ; and that he needed more grit and energy in his work.

" In regard to university men, there was a note of hopefulness in the replies—that they might succeed, but nothing more. It was generally, if not always, the product of older universities and not the graduate of newer universities that was the subject of criticisms. The evidence showed that relatively few university men who had not family connections with business had been appointed by any of the firms represented. In certain large houses university men were said to have failed ; in others, such as life departments of insurance offices, to have succeeded. At the present moment a few university women were a success. Shipping companies had not tried university

men, except in rare cases, and these had not induced the firms to repeat the experiment.

"The severest critics stated that boys have no self-reliance or sense of honour, that they cannot convey a simple message accurately, and that they are ill-mannered and lacking in respect to their elders and others. Far too many girls are taught shorthand and typewriting, irrespective of their suitability, and they do not appear to be trained in matters such as care of the person and dress" ("Manchester Guardian," July 11th, 1917).

All the other organs of the Press made similar statements. "Everyman" (July 13th) said:

"We are driven to the conclusion that the teaching in the L.C.C. schools is little better than a waste of time, energy, and money. The fact is, that our system of national education wants overhauling from top to bottom. Unfortunately, however, there is no likelihood of the subject receiving anything like the attention that it deserves, although, quite apart from other considerations, it involves an expenditure of many millions per annum."

This "lifeless" condition in the boyhood of the nation is brought about because the source of life is cut off, and with it all energy and animation.

Not only is the present school education absolutely useless in producing a physically and mentally natural human being—it is equally a failure in producing what civilisation requires for business and industry.

Here we have the opinion of business men. It is not the cry of the cranks, and the verdict is that the system turns out boys who are "sloppy," wanting in "grit" and energy, self-reliance, a sense of honour, memory, and manners.

Now these are the very attributes which are strongly developed in the more primitive races, and in those men who have come face to face with nature—backwoodsmen, trappers, pioneers, and frontiersmen.

It is not that these men were any different from the ordinary boy to begin with—but the *environment* in which they found themselves (next to Nature) brought about the alteration, made them hardy, plucky, cheerful, alert, observant, kindly, full of "grit," and energy, and above all self-reliant.

We see, therefore, that the civilised *environment* is producing not only an unnatural type, but not even the type which will fit civilised conditions. The system is doubly condemned

BACKSWOODSMEN, TRAPPERS, OR FRONTIERSMEN.

CHAPTER V

SOME OF THE INSTITUTIONS AND WHAT THEY HAVE TO DEAL WITH

THE number of institutions for the relief of child-misery in this country (merely touching the fringe of what is being done), is sufficient to prove the extent and seriousness of the national deterioration which has set in.

THE NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN:

In 1915, 49,046 cases of cruelty were investigated.
In 1778 cases prosecution was necessary.
This Society has an army of 16,000 voluntary workers.

Why is a Society of this description necessary at all in a great civilised country like ours? 49,046 cases of cruelty to children *in one year alone!* Surely there is something very wrong when people maltreat, ill-use, starve, torture, and frequently cripple for life the children in their care. I bring this forward as the most shocking example of civilisation run amok,—for in primitive races one cannot find the necessity for any such organisation.

THE BIRMINGHAM CRIPPLES' UNION:

Looks after 1000 crippled children.
400 adults.
200 spinal carriages now in use.

There is an Open-air Sanitorium School with seventy beds, where cases of tuberculous bone disease are nursed.

Here we see one of our greatest manufacturing towns—manufacturing an appalling number of crippled children. Why are they crippled? Only too often it is due to unhealthy parents, insanitary conditions at birth, carelessness and ignorance of mothers, aggravated by drink and disease. As soon as the medical authorities try to tackle the problem they can find but one cure—fresh air! So they erect an Open-air School Sanitorium to counteract the results of city life. That in itself is proof that what the children really required was fresh air and sunlight in the first place—but it is only supplied when the child has already become diseased!

CRIPPLED CHILDREN'S HELP SOCIETY (Manchester and Salford):

1200 cases now on the register.

There is a Country Nursing Home; handicrafts are taught. The children are drawn from the slums of Manchester and Salford. Bath chairs and spinal carriages are loaned. The children are taken for motor rides in the country.

Again we see the disastrous results of town life in a prosperous manufacturing centre,—and again we see what remedy is applied.

Why do they organise a *Country* Nursing Home? Why do they take these children out for motor rides? They *must* be given pure air and sunshine. If it is important to give a good healthy life out of doors to the cripples—how much more important to give those who are more fit a chance to *keep fit* that they may grow into strong, healthy parents and so produce children who are *not* cripples and invalids.

DESTITUTE CHILDREN'S DINNERS SOCIETY (for the destitute poor of London) :

During 1914–15, 61,436 dinners given to destitute children. These dinners are sold to the children at one penny per meal. There are twelve dining-rooms where such meals are served.

What a state of affairs this reveals ! Thousands of children—the future parents of the race—on the verge of starvation.

If in youth they are ill-fed, badly nourished, and half-starved, is it to be wondered at that they produce weedy and unhealthy offspring in later life ? The State does nothing—it is left to a private society to grapple with a problem of the most vital import to the future of our race.

THE JENNY LIND INFIRMARY FOR SICK CHILDREN (Norwich) :

During 1915 : 3046 out-patients.
683 in-patients.
677 operations performed.
A special open-air verandah has recently been added.
The patients are drawn from East Anglia.

LIVERPOOL INVALID CHILDREN'S ASSOCIATION :

During 1915 gave medical aid to—
6532 invalid children.
950 sent to convalescent homes.
4177 supplied with milk, tonics, and nourishing foods.
915 supplied with crutches, splints, and surgical boots.
500 bath chairs and spinal carriages lent.
There are 9000 ailing children on the register.

LORD MAYOR TRELOAR'S CRIPPLES' HOSPITAL AND COLLEGE :

Up to end of 1915—
1449 children admitted.
1197 discharged after treatment.
1120 apparently cured.

MANCHESTER AND SALFORD BOYS' AND GIRLS' REFUGES AND HOMES AND CHILDREN'S AID SOCIETY :

Has to spend £10,000 a year on this work
There are—Homes for orphan children ; street lads ; working youths ; elder girls ; cripple children ; homeless boys.
They run—an Open-all-night Shelter for lost or deserted children, and for elder girls in dangerous surroundings ; a Summer Camp for poor boys from the crowded parts of the city ; a Seaside Home for delicate and ailing children.

NATIONAL CHILDREN'S HOME AND ORPHANAGE :

Has dealt with 11,000 homeless children during last few years.
2400 children now under its care.
£60,000 a year to keep it up.
There is a cripples' branch which has an Open-air School.

THE BELGRAVE HOSPITAL FOR CHILDREN (for London) :

During 1915, 745 children admitted.
32,115 out-patients attended.
Special departments—Ophthalmic.
Ear.
Nose and Throat.
Dental.

Neglect of infant health means the sacrifice of adult health.

At present—tuberculosis, diseases of the heart, nervous disorders, pneumonia, bronchitis, and respiratory diseases, account for 55 per cent of adult mortality.

This state of affairs is not all due to bad housing conditions, sanitation, and ventilation. The Report on Public Health (1914) says :

"Healthy life depends upon knowledge and character as well as on material accommodation."

The fact that an Inter-Department Committee on Physical Deterioration has been at work for years proves that there is deterioration in the race—if not, why was it found necessary to appoint such a body? It was this Committee which recommended the appointment of the Venereal Commission in 1904, but it was not till 1913 that the Commission got to work—and then only as the result of direct pressure by the International Medical Conference. Thus nine years were wasted!

The recent creation of the Insurance Commission has led to the disclosure of an enormous amount of sickness which previously came under the observation of neither public nor private medical authority.

In order to show to what an extent social diseases have eaten into the vitals of the community, it is well to remember that the National Insurance Act and the Finance Act of 1911 allotted £1,500,000 for Grants to provide sanitoria and other institutions for the treatment of tuberculosis, the sum for England alone being £1,116,000!

German Insurance Companies send 9000 workmen per year to consumption sanitoria for an average of eleven weeks at a weekly cost of £1 10s. (that is, £153,000), in order to restore them to the ranks of wage-earners.

In 1915 the National Insurance Scheme expended:

£4,400,000 in payments to doctors.

£1,350,000 in payments to chemists.

£850,000 in sanitorium benefits.

If, as some would have us believe, modern civilised conditions do not deteriorate the mental and physical health of the people—why was it necessary to expend these vast sums upon the treatment of the unfit?

No sooner did the Ministry of Munitions, with its 2,000,000 employees, desire to increase and maintain the standard of output, than they found it necessary to form a Health of Munition Workers' Committee, "to consider and advise on questions of industrial fatigue, hours of labour, and other

matters affecting the physical health and physical efficiency of workers in munition factories and workshops."

Evidently, then, there *is* "industrial fatigue," and to prove that the factory-system seriously affects the health and happiness of the workers, one has only to read the various Reports which this Committee has published during the war:

"Industrial Fatigue and its Causes."
"Special Industrial Diseases."
"The Effect of Industrial Conditions upon Eyesight."
"Washing Facilities and Baths."
"Ventilation and Lighting."

And most curious of all—"Health and Welfare Outside the Factory." These Reports reveal the extraordinary defects of our industrial system in neglecting the scientific laws of health and hygienics.

The conditions of those employed in Sweated Labour has long been a disgrace to civilisation. For instance, in London a human being can be employed for ten hours a day at 4s. a week. That is the current rate of wages of unskilled girls in tobacco factories.

Fur-sewers earn 4s. to 7s. a week in the winter months. Sweating begets Sweating. Sweating produces cheap, shoddy goods; cheap, shoddy goods are bought by the poorer classes, because they have no money to buy better goods. And so it goes on in a Vicious Circle. . . .

Long hours reduce the mental and physical standard—especially when the work is in a factory, under insanitary conditions. Nail-makers, for instance, toil sixteen to seventeen hours a day.

Thus Poverty begets Poverty.

Poverty—low wages, { insanitary housing and overcrowding; insufficient proteid food.

Malnutrition—lower standard of health.

Lower health standard—less capacity for work (or recreation).
Less working capacity—time lost through ill-health.
Ill-health—unemployment.
Unemployment—no money.
No money—no food.
No food—illness due to starvation-diet.
Starved condition—chronic illness or death.

But before the last stage is reached the worker may—regain health by rest and fresh air, enough proteid food, and sufficient sleep.

This temporary recovery may be due to the efforts of some charity organisation until the worker is just fit enough to resume work, and then the whole process begins again at "low wages." And so it goes on in a circle.

According to Huber, tuberculosis produced by poverty, and, in its turn producing poverty, costs the nation about £954,000 a year. He attributes one-eleventh of all our pauperism to consumption.

The high cost of necessities in the slum-area works in a circle, and it is just because the wages are so low that the cost of food and other goods is high.

Thus 40 per cent of the poor pay a quarter to half of their income in rent.

Rent paid in some districts: 5s., 4s. 6d., or 3s. 10½d. for one room; 6s. for two rooms; 7s. 6½d. for three rooms.

Groceries are bought by the ounce, vegetables by the penny, or even halfpenny. The food sold is frequently adulterated, bread mixed with alum and plaster of Paris, tea with oak and beech leaves, sugar with sand.

1d. worth of milk { milk, ½d. worth. / water, ½d. worth.

"Best blended butter" { water. / milk. / margarine.

This state of affairs leads to malnutrition. The slum-mother, underfed and badly nourished with adulterated food, can hardly be expected to bring healthy offspring into the world, and the dire results of this Eternal Circle of Poverty is to be seen to-day in all our Children's Hospitals and Homes.

CHAPTER VI

VENEREAL DISEASES AND THEIR RESULTS

ALTHOUGH it is very easy to over-estimate the prevalence of certain social diseases, it is impossible to ignore their existence when we discover that they account for a very large percentage of unfit persons in the community. Therefore I shall here give a few of the facts and figures relating to venereal diseases.

These diseases are the cause of untold misery to thousands; they result in chronic ill-health in both men and women, and cause blindness, deafness, and paralysis in children born of infected parents.

In adults syphilis is a frequent cause of locomotor ataxia. Acute rheumatism of the joints, and even blindness, are the result of gonorrhœa.

Syphilis is the most widely spread of any disease that affects mankind. It is a common cause of sterility in women. This disease, which is by far the most formidable of the three well-known forms, accounts for abortion, miscarriage, and still-birth in an astonishing number of cases.

According to the Report of the Venereal Commission:

"Venereal diseases are diseases of towns and cities and not of the country-side."

They also point out that venereal diseases are diseases of the highest and the lowest of the social classes.

Hereditary syphilis is far more serious than the acquired form. It is the cause of antenatal death, producing abortion,

miscarriage, and still-birth. Out of 1001 pregnancies relating to 150 syphilitic families, 172 resulted in miscarriage or still-births.

Of 1100 children in London blind schools, 31·2 per cent were certainly due to congenital syphilis. Of 845 children suffering from acquired deafness in L.C.C. deaf schools, 7·21 per cent were due to the same cause.

Infantile mortality due to syphilis in rural districts is *one-half* that in urban areas. The mortality of illegitimate infants is from eight to ten times as high as that of legitimate infants.

The total cost of asylum treatment in England and Wales *for syphilis alone* is £150,000 or more per year.

The L.C.C. asylums expend £600,000 per annum in upkeep, and 8 per cent of the total admissions (men and women) are due to cases of general paralysis of the insane, thus showing the considerable part played by syphilis in peopling the London asylums.

Blood tests carried out in Poor Law institutions gave 7·4 per cent "positive" syphilis. Patients in London infirmaries gave 19·9 per cent and feeble-minded children 8·1 per cent.

Seventy-one mothers of new-born infants in Shoreditch gave 19·7 per cent positive, twenty-nine of these were unmarried, and these gave 27·6 per cent positive reactions.

The total percentage attributed to venereal disease of children in the L.C.C. blind schools is 55·6.

In urban areas 6·8 per 1000 births suffer from ophthalmia neonatorem, due to gonorrhœa; in rural districts it is only 1·0.

Of 941 inmates of Borstal institutes for young prisoners (age 16–21) selected as likely to become habitual criminals, 16·26 per cent showed signs of congenital syphilis.

The upper and middle classes, and the unskilled labourer head the list of venereal infection.

Next come skilled labourers, textile workers, miners, in order respectively, and last, agricultural labourers with the least incidence.

The Report adds: "The fact that we recommend that free treatment should be provided for all sufferers makes it, in our opinion, all the more necessary that the young should be taught that to lead a chaste life is the only certain way to avoid infection."

Mr. Bishop Harman, M.B., F.R.C.S., in his book, "Staying the Plague" (from which most of these figures are taken), under the heading, "The Real Remedy," writes on the bad influence of town-life as follows:

"The constant excitement, the bustle, wear and tear, the hurly-burly of traffic, the flaming lights, and the noise, 'The City of Dreadful Din,' as one writer has it, are responsible for a change in temperament which tends to a diminution of self-control. The steadfastness of conduct grown of contact with the bosom of mother earth, and the naturalness of outlook upon life and its purpose, wilt in the arid wilderness of bricks and paving-stones."

"We pile brick on brick, crowd men into dwellings not far removed from hutches, and fail to spread upon the land; and we suffer the penalty."

"We launch our youth on the maelstrom of the city without so much as a warning; and we wonder that some fall a prey to the woman with the attire of a harlot."

"Marriage, according to the conclusions of the best of our anthropologists, is the natural state of man. . . . Promiscuous intercourse is a parasitic growth, grafted on to our social order by the denial of our natural instincts. With room for proper life the plague (venereal disease) would die from lack of victims."

Mr. Harman points out that the only real and effective remedy is to train the children.

It is the *instinct* then, which has gone wrong—has become unnatural, owing to the grossly unnatural life we are forced to live in a city-environment.

(See also Part II. Chapter XVII. pp. 318–19)

CHAPTER VII

THE GREAT WAR BRINGS IT HOME

IN August, 1914, civilisation plunged us suddenly into a world-wide war. The whole of Europe was drawn into the struggle, until at last in 1917, after the interminable trench and submarine warfare had dragged on for nearly three years, the United States found herself compelled to declare a state of war against Germany.

The battle-fronts spread and spread from one end of Europe through Italy, Austria-Hungary, the Balkans, and Russia, and came out in spots further on at Suvla Bay, Cape Hellas, and the Dardanelles, developing later in Mesopotamia and up to Baghdad. The thing was vast and naturally unwieldy and difficult to control.

Never before had science been applied to such an extent for destructive purposes. The nations used poison-gas, thousands of shells per day, huge heavy howitzers, trench-mortars, long-range artillery on rails, hand-grenades, bombs and bomb-catapults, machine-guns and Lewis guns, airships and aeroplanes.

Every kind of scientific warfare was applied—and the result was a deadlock for four years.

But what concerns us here is the way in which this world-wide war has affected the people of Great Britain.

It has been—an eye-opener!

Nothing,—no social reform, no philosophic preaching, no religious revival, no educational experiment—could ever have

achieved the result which this war has wrought in the lives and minds of the people.

Rich and poor alike are affected,—all have lost sons, husbands, sweethearts,—" out there."

Organised Death—Civilised, Mechanical Death sprang upon the world and swept away the flower of our manhood, devouring thousands upon thousands of lives per day—and every life so annihilated had its little home and its relations in " Blighty."

The casualty lists grew longer and longer—" reported killed and missing "—daily the papers printed column upon column, line upon line, name after name, number after number. Day after day it went on.

The most astonishing transformation has been the result.

Everyone—rich and poor, men and women—are dissatisfied, discontented, " fed-up " with the old system.

They know something is wrong somewhere.

They know they want a change—and no sooner does a people desire a change, than the change always takes form. To be sure it is formless at present, a vague hope that this will never happen again—and a sort of notion at the back of their minds that it is all really our own fault and that it could have been helped—if it hadn't been for that sort of commercial-mania which was the " philosophy " of the old pre-war civilisation.

If the war does nothing else it will have done this—It will have brought home to the great mass of people in these islands, not merely the horrors of modern warfare, but something far more important and far-reaching,—it has brought home to them the fact that we were on the wrong tack ; that in spite of all our Christianity, in spite of all our Scientific Research, and in spite of our Commerce—we had somehow *lost* something, something most vital.

They *do* know. And they *do* realise that our trading system, our religion, our social life as a whole was wrong, had gone

" rotten " somewhere,—and what is more—*they want something better.*

They don't want any more of it. The old system is doomed, because the nation now sees how wretched, how weak, how muddled, how sham, how disgustingly " smug " and comfortable and filthy it all was.

The Great War has done this.

The Great War brings home the fact that our great disorganised civilisation has failed, that our disorganised system of religion has failed. Our disorganised charities, our disorganised grab, our disorganised lust and greed, our disorganised teaching, and disorganised government, all these things have failed to prevent the outbreak of such a hell upon earth as makes the devil acknowledge himself out-devilled and ready to send in his resignation.

We have allowed ourselves to be plunged into the midst of blood and death. Our women weep silently for their lost husbands, and our young maidens sorrow for their dead sweethearts. The war-path is strewn with our slain and wounded. I have seen it. Our best blood soaks into the sand of Suvla Bay, and into the mud and grass of Flanders. We have weeded out all our weaklings by medical examination, and *they* are left at home—*to breed !*

I ask you, O men of the race, wise men and thinkers—what of the future ?

What of the weaklings, the unfit, the slackers, and the feeble-minded loafers of the land ?

Are these to be the foundation of the New Race ?

Are these, the unmanly ones, the half-lunged, the poor mentally crippled creatures—are these to produce the next generation ?

We have had to send our best, our most noble, our finest brains, our strongest limbs. But few are they that come back. The weaklings are left. If we allow them to live they will breed. Yet we cannot kill them. The next generation,

bred from defective parents, will be half-sighted, weak-limbed, unmanly, spiritless semi-invalids—a fearful example of a slowly degenerating people! A nation wasting away in a state of maudlin unhealthiness bolstered up by huge "incurable homes" and national hospitals. It was bad enough *before* the war. But now, with all our best blood and strongly knit muscles lying there upon the war trail—what hope have we? What hope is there? . . . We have but one hope in Life—

THE CHILDREN OF THE SLAIN!

After the war—

What?

"Everything will be so different"—"It will all be changed"—"Nothing will be the same"—"It will be a new world." . . . We hear such after-the-war cries every day from the Man in the Street. Now the Man in the Street is a commonplace creature, devoid of original ideas, a poor, overworked, ugly little man, desperately ordinary—but when he begins to give voice to some national feeling, the Thinker will recognise it as the vague inarticulate, but nevertheless heartfelt declaration of the nation's need.

It means that the People want it, even if they don't know what. They *want* things to be "different"; they *want* it "all changed"; they don't want things to be "the same,"—they want a "New World," a new outlook, a new hope; above all, new inspiration and new courage to go on towards something better.

When the "common people" want something and want it very seriously and earnestly, that thing is really needed. It is not merely the frenzied cry of some long-haired "crank." It is not even the "voice of *one* crying in the wilderness——"

This is the voice of thousands crying aloud for something, something. . . . And the something they cry for is Reconstruction out of this awful mess.

What a chance! What an opportunity! Before the war

only the "cranks," only the "intellectuals," wrangled with each other about little hobbies and minor details.

But now the masses want a new line of advance—a new clean road in another direction.

And therefore it will come. They have waged one war; they will wage another. This time a Civil War in its rightful meaning,—a war against a civilisation which meant civil death.

Already we see the signs of this change. People are waking up to the fact that we must organise on a better plan "after the war."

The Great War brings that home.

Great educational developments are even now in progress. So clearly has the Great War driven home its lesson that we find the Government compelled to readjust the educational departments and to look round for men who really know something about children.

For the first time an "educationist" was appointed as Minister of Education—instead of a party politician.

In the midst of a Great War—the greatest war of the world—we found it necessary to do this!

That is one sign,—that is the beginning of the Reconstruction which must and will come.

Again, we find "blue-blooded" autocrats talking rank "socialism" openly! The word "Democracy" is continually on the lips of men in power, who, before the war, would never have used such a word—or worked for such a cause. That is another sign—and it is an important one.

With regard to such subjects as venereal disease, before the war, not a single newspaper had the pluck to publish a word about it straightforwardly and openly—now, everyone knows the danger and its cause. The Great War has brought that home.

The people themselves have altered. They no longer sit like stuffed dummies in the railway carriages as if they were all

born enemies to each other. A man may now actually speak to a total stranger without the suspicion that he is going to play the "confidence trick."

The upper classes have realised that the "masses" really are human beings after all!—and the "masses" have realised that the "upper ten" are really just the same as they are except that they have money and a better education—a more "refined" training,—which is no protection on the battle-field where the guns have no respect of persons. The great gulf is not "fixed" any longer—it has been bridged for good.

The Great War has brought that home.

There is less and less of that smug respectability and sham gentility, less and less desire for cheap "swank"—more and more manliness—"as man to man"—more and more true brotherhood, and a strong and ever-growing desire for a better world for our children—after the war.

The Great War brings it home.

CHAPTER VIII

CAN ANYTHING BE DONE?

ANY amount of evidence could be adduced to demonstrate the deadly and poisonous overgrowth of our pre-war civilisation. But to what purpose?

A greater consideration is—can anything be done? Is it possible to make any alteration? Can it be helped? Or are we just to drift along as before, till the laws of evolution slowly sweep us aside?

Man, of all the animals, *can* use his intellect for the racial good. Unlike the apes and monkeys, man can *see* when things are going wrong. *He can*—but does he? It is not enough that a few thinkers and scientists should realise it and study it,—they are the few, and they are not the governing few. We are all part of this lopsided advance.

Every man must realise that everyone is more or less to blame for the rotten state of our civilisation.

Man in the dim ages of the past stood struggling with his environment, facing perpetual danger and with difficulty maintaining his equilibrium.

Eventually he conquered by his mental ingenuity, and not only maintained his position, but established a comfortable margin of power. He had discovered how to alter his environment to suit his needs. Now we are faced with a new problem—we have to alter the *artificial* environment which we ourselves have established.

We may say, on the one hand, that Man is in the grip of the Laws of Evolution; that he is driven along upon the tide of

some Inevitable Destiny; that he can in no way escape this unavoidable Fate, whatever it may be, or wherever it may lead. To use common phrases, "what is to be will be," and, therefore, "it can't be helped."

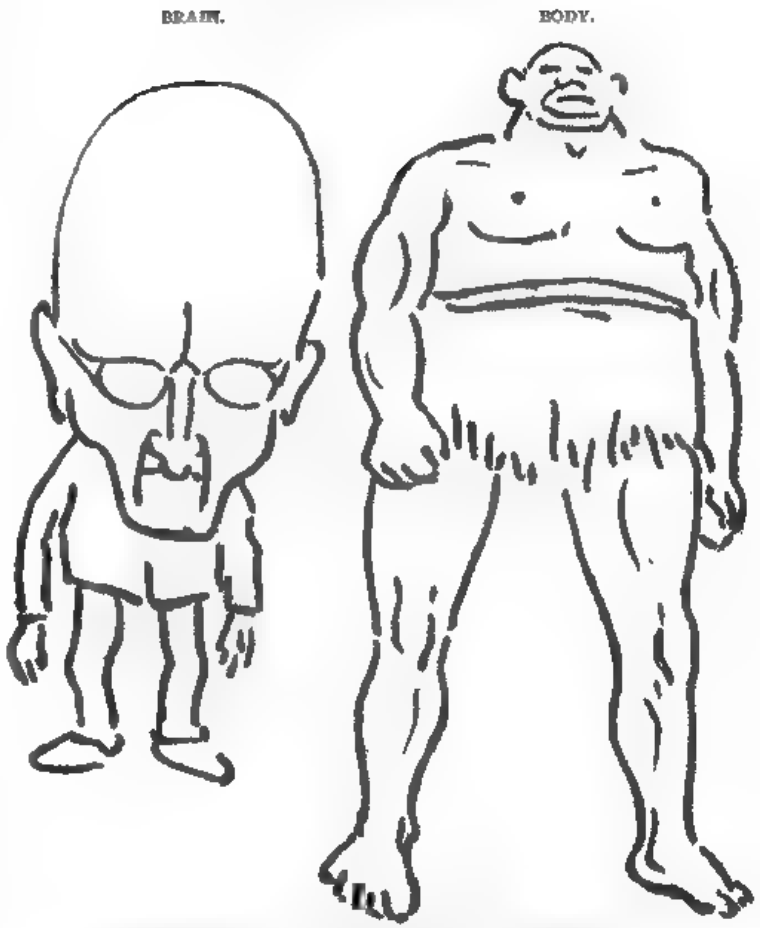
It would even seem possible to substantiate this Evolutionary Fatalism by pointing to animal life as an instance showing that those who were unfit or less favoured died out, because they were not selected to continue by the laws of growth and reproduction, proving that they could do nothing to help this extinction of certain variations or species.

If Mankind is not improving under modern civilised methods of living, if he is not keeping up to the standard of physical and mental well-being, "it can't be helped," we might argue, because Civilisation is part of Evolution, and nothing can stop Evolution.

Darwin, in his "Origin of Species" (chapter xiv.), says: "In the preservation of favoured individuals and races, during the constantly-recurrent struggle for existence we see the most powerful and ever-acting means of selection. These elaborately constructed forms (all living things—animal and vegetable), so different from each other and dependent on each other in so complex a manner, have all been produced by laws acting around us. These laws, taken in the largest sense, being Growth with Reproduction; Inheritance, which is almost implied by reproduction; Variability, from the direct and indirect action of the external conditions of life, and from use and disuse; a Ratio of Increase so high as to lead to a Struggle for Life, and, as a consequence, Natural Selection, entailing Divergence of Character and the Extinction of less-improved forms."

Everyone agrees that nothing can stop the ever-acting laws of Evolution, but if modern civilisation tends to select "less-improved forms," those very laws will lead to ultimate extinction.

It is true that ill-favoured species of animals were unable to stop the dying out of their species, but this was because they



Any lop-sided cultivation of the one or the other becomes an unnatural monstrosity

were senseless, and unable to think out a scheme whereby they might get the better of circumstances and so continue to exist in the Struggle of Life.

Animals do not calculate or count or reckon up the probable result of a series of events. There are certain savage races very near the scale of the anthropoid ape, whose mental power is so low that their language is made up of grunts and gestures, who have the vaguest idea of a to-morrow, and who cannot count beyond three.

The animals and ape-like men cannot contain much mental power, because there is very little brain-matter in which to contain it. Men of a low grade cannot continue to think or reason for long on one line of thought. In the same way, young children cannot keep the mind on one subject for more than about a quarter of an hour without becoming restless, and eventually muddled, and then losing the meaning of the subject altogether.

Living from "hand to mouth," the present necessity is everything to primitive men. They do not consider the future welfare of their tribe, race, or species; and so, if they happen to become less improved, the iron laws of Evolution sweep them off the face of the earth by natural selection. In these cases "what is to be will be," because they did not see any danger, did not consider if there could be any; in fact, they knew nothing of the never-altering laws of nature; and, instead of willingly altering their own environment, they were either driven to do so, or died out.

Evolution, then, is a power of nature. The question is whether man can use it as he controls fire and electricity, or whether he must just stand and drift.

If we can prove that we are rapidly becoming less-improved, we have already perceived our danger (that of becoming extinct), and can then formulate some plan, not of avoiding the hard-and-fast laws of natural selection, but of making ourselves fit to survive.

On the other hand, if we see the danger and do not try to conform with natural law, we shall go from bad to worse.

. . . . . .

The world is composed of barbarous nations and civilised nations.

Civilised nations are bound to compete against each other. But the barbarous people are not in this competition—they have not the knowledge or invention for it.

The methods of civilised competition become more and more rapid. Things must be manufactured more quickly to compete with other nations who are doing the same. And so it goes on. It is common knowledge, everywhere one hears the phrase "the rush of modern business." This "rush" is the outcome of civilised competition.

To a wild people civilisation is poison. It kills them. This proves that it is poison if taken suddenly, all at once. But to us it is a drug upon which to rely.

We have taken it so gradually that we forget how unwholesome it is.

A healthy man would die of civilisation. We cannot be healthy, otherwise it would kill us quickly.

THE INDIVIDUAL

A man takes morphia to relieve him. The more he takes the more it eases his weakness, and in the long run the weaker he becomes.

In the end the morphia habit kills the man. The amount of poison he could stand when he was near death would kill any ordinary healthy person.

THE NATION

So it is with us and our civilisation-habit, we can take a lot of it because we are so ill. It seems to help by "bolstering us up," but it kills off many and weakens the rest. In the end civilisation kills a nation. The amount of civilisation it can stand when near the "break-up" would kill the whole of any ordinary savage people right away.

The Darwinian law of "the survival of the fittest" has become common property, and the phrase has penetrated the language. A man is now said to be "fit" when formerly he was in "good condition," "in good trim," "in good form," or "up to the mark." To be fit and to keep himself fit is a man's first duty. When this is neglected no other duty is properly performed, and, therefore, the unfit must always be a burden on the community.

Most people have a hazy idea that "the survival of the fittest" means (when applied to humanity) the survival of those who are fittest for civilisation. According to this, if civilisation is doomed the race is doomed. You cannot hinder civilisation. Here is a current of such enormous power that to fight against it is hopeless. Therefore we pretend that civilisation is *not* doomed. It is growing ever more and more vigorous, and is lifting us up and up to an ever more exalted perfection. Look at all our contrivances and inventions. Look at the marvellous growth of science and of accumulated knowledge. Look at all our religion and philosophy. Surely the civilised nations of the world are the greatest that ever lived;—and the Great War brings it home.

We see again the dream of Bunyan,—"the City of Destruction." Those who live in the city cannot be persuaded to escape. The doom may not come in our time. And, besides, whither should we fly? Back to barbarism? Impossible. There is no going back. We must evolve and evolve, and perpetually evolve, but there is no going back to an earlier stage or a former environment.

This is true enough. There is no return. At the same time there is always the hope of branching out in a new direction,—without which, indeed, there would be no evolution. Other organisms branch out in a new direction of necessity or by chance. If they happen to find a footing, they succeed. Man alone has the power of choosing his own direction. He is not

obliged to suit himself to his environment, but can alter his surroundings to suit his own existence.

We can alter the trend of civilisation if we are once convinced that we are rushing headlong in the wrong direction. Man is the master of that which he has made. He himself has piled up all these multiplied conditions of life which he calls civilisation. He has piled them up blindly, with no consideration of the fearful affliction which would multiply at every step as long as he continued in this direction. I cannot turn back, he says. No;—but he can turn aside. Like Christian, in "Pilgrim's Progress," he can escape, and drop the burden he has been carrying so long.

But let us closely understand what we mean. It is not meant that the whole population should get away at once, like a start on the turf. The members of a species can never transform simultaneously. Those who are best prepared break away first, and others are driven to do the same by the force of circumstances.

If it be asked—when is this grand start to be made?—the answer is, it is already here. The start has been made by various groups in various ways. Like the origin of all life, the beginning was unseen; but there it is—and our attention has now been called to it by the Great War. But for this it might have long remained unrecognisable and unattractive.

Now we are face to face with it, and find it is no longer a choice but a necessity—no longer what we like, but what we must. In a vast number of different ways the old system has been broken—the old routine upset. Carrots and potatoes are now growing in flower-gardens, and this particular example of ornamental luxury giving way to utility is only one illustration of the general upheaval brought about by necessity. New conditions are imposed upon us, and the only question is this—How are we going to adapt ourselves?

The time has now come when we can control and use that process of natural selection known as Evolution.

Time was when this natural process of cause and effect was no more than a theory, a proved theory, something which happened of its own accord—something which no one could help—it just went on. . . .

Now, by the help of science and philosophy, we are certainly well started upon a new outlook and a new way of social organisation—i.e. the control of evolution.

Instead of allowing evolution to sweep us along where it will, with mankind heedlessly drifting this way and that, we may now apply evolution to our own needs.

In the past selection has only been applied to the breeding of animal stock, now we intend to apply this law to our own stock—our children.

By doing this on sound, scientific lines, we may even now correct the undesirable and defective results of our over-civilisation.

A theory, a law, however true and proved, is quite useless to mankind until it is applied.

By the application of systematic evolution we should not try to suddenly stamp out the disease of civilisation, but we should, in time, eliminate by natural selection; not by any enforced system of eugenics, but by establishing a new environment. For an alteration in the conditions of life will certainly bring about a new species.

To save us from that inevitable decay which overtakes all highly-organised civilisations, and which has surely made a very strong attack upon ours, we must "chuck" our enfeebling surroundings and rely upon Nature, the fountain-head and the source of all life. By this means only will it be possible to "pull through."

The conclusion we come to, then, is this: that the only chance of counteracting the strain of our over-civilisation is to give our children a hard, clean, outdoor camp-life, and bring them up in a wholesome stimulating and invigorating atmosphere, both mentally and physically. Only under favourable

conditions can any living species improve. We can do it. We can give them that which is their right—this natural habitat. And if we don't do it—we are not guiltless, and we deserve to perish.

CHAPTER IX

THE SALVATION OF THE FIT

BEFORE going on to explain my own system and the purpose I have in view, it is well to examine carefully what is being done to alleviate our over-civilised condition.

I do not propose to start a new organisation, movement, or society, far less anything in the way of an opposition, but rather to show how most of the existing organisations are pointing *in the same direction*. They are all working to one end —one ideal—the bettering of the race. Whatever their methods, creeds, or regulations, they are one and all *on the same trail*. Each in its way is working to that end, whether it be by preaching eugenics, or by the formation of open-air schools, or by reforming the "bad boy," or by building garden cities, or slum-work, or by any other means. The time has come when we must have a certain amount of unity—co-operation, and tolerance of the "other fellow's ideas." If we are to reconstruct a better nation on a firmer, cleaner, and more sane basis—we must *work together*.

If the various movements and societies consolidate themselves into a great combined council of workers and thinkers, nothing can withstand their demands. Indeed, they will have full control, as representing all parties working for a common end.

In these papers I shall try to show the Oneness of Things and the Oneness of Thought.

Our old civilisation has brought us to disaster and the war is having a great reaction upon the minds of the peoples of the world. They see the game was not worth the candle. Had civilisation been as holy and divine as some suppose, it would not have been worth all the evil it has caused.

Something must be done, lest we fall again into the same pit.

In order to show the methods already in use, I shall give here a short summary of the aims and work of those movements, societies, and organisations which are now trying to tackle the problem. And we shall see that in one matter there is universal agreement.

The theory and practice of reconstruction after the war must not be based upon the "bolstering up" idea, but on the salvation of those who are fit. While we do what we can to alleviate pain and distress, the first object should be the welfare of those who are well. Of what use to show mercy to the weak if we are continually impairing the bright and promising life of the strong? What is all our ministration to the unhealthy, if at the same time we are breaking down the healthy? Shall we look at the small good we are doing and refuse to look at the great wrong? Shall we credit ourselves with alleviating that which we ourselves are producing? Before we give in charity, let us see that we are paying our just debt. Before we give relief, let us see that we are not ourselves the cause of so much misery. It will be time enough then to congratulate ourselves on our good works, when we have first done our common duty.

We must therefore enlarge the old system by something wider. In that "something" there must always be these two things—Outdoor Education, and Open-Air Camps.

Without these no attempt at reorganisation will be of any avail. It must be Outdoor Reconstruction, in order to counteract all the complaints engendered by indoor existence and the millions of germs which are harboured in the dust of the schoolrooms and factories.

It is rather remarkable to find that all the different movements working in our midst are virtually in agreement on this vital matter. It has been suggested in some quarters that the very fact that such splendid institutions exist proves we are not degenerate.

But surely it proves the opposite, or why should such societies as those for the prevention of cruelty to children and animals have been formed at all? And again, if the atmosphere of town life and the habits engendered were really beneficial, why has the L.C.C. been so keen to establish Open-Air Schools?

It seems that every overgrown civilisation exhibits its own evil, and is an example to be shunned. Certain men club together, and break away from old conventions, and form a more healthy nucleus as a living protest.

For instance, in ancient Rome we find a society calling itself "The Worshipful Gymnastic Club of Nomads"—evidently a body of wandering athletes who believed in a hard bodily training, and liked to live a nomadic camp-life. They had broken away from the enervating luxury and effeminate comforts of the great city.

The following is part of an entry in a log-book kept by the "Nomads," dated Naples, September 22nd, A.D. 194.

"Tiberius Claudius Cæsar, the very great high priest . . . father of his country, to the Gymnastic Club of Nomads, greeting. I received with pleasure the golden crown which was sent to me by you on the occasion of my victory over the Britons, as an expression of your loyal devotion towards me. Farewell."

The copy of the royal letter is followed by the copy of a notice issued to members:

"The Worshipful Gymnastic Club of Nomads who meet under the auspices of Heracles, to the members of the same club, greeting. Know that we are adopting as member Herminus, boxer of Hermopolis, about twenty-seven years old,

on his payment of the legal fee amounting altogether to a hundred denarii. We have written you accordingly that you may know. Farewell."

We see, then, that ancient Rome, in the height of her power, while the approaching doom was unseen, produced a well-organised company of athletes, leading a wandering gipsy life, in the very midst of the greatest civilisation. We can well imagine that when the great mistress of the world was overwhelmed by barbarian hordes these nomads were able to hold their own.

It is one thing to have founded a vast empire and quite another thing to hold it. No nation can hold more than it is well able to grasp. It seems easy to hold the pen. But grasp it too long and it slips from your fingers. Nerves and muscles require to be relaxed. The longer the strain is kept up, the more cramped they become. So also with the body politic.

To show the strain which our artificial existence has created you have only to look at the hundred-and-one ways in which we seek for relief, if it be only a momentary respite.

To-day we find such societies as the Amateur Camping Club, the Caravan Club, the Rucsack Club, the Climbers' Club, the Cyclists' Touring Club, and Ramblers' and Walking Clubs of every description.

Here we see the reaction against the artificial existence trying to find an outlet for natural desires and health by the formation of bands or clans of men who feel the need of a few days' respite from the indoor life of modern citizenship.

"A day in the Country"—one day!—to counteract 364 days of semi-asphixiation. This for the very lowest. While for the upper classes, the relaxation of a picnic is merely the cry of Nature for a moment's release from the self-created prison. Not till you are really desperately ill do you consent to be ordered "the outdoor cure."

CHAPTER X

WHAT IS BEING DONE

WHEN we come to consider the many organisations, associations, and societies which are at work to-day in this country, endeavouring to counteract the evils of over-civilisation, we are struck at once by one outstanding fact :

The only remedy they can find, no matter who or what they are, is the Open-air Life !

These bodies of people, calling themselves by different names, and tackling the problem from very different points of view, are one and all compelled to adopt Outdoor methods.

This in itself is strong evidence in favour of the natural reconstruction which I shall try to outline in Part II.

As an example, I shall give a few notes on what is being done to get the children out of doors :

THE BOYS' COUNTRY WORK SOCIETY (7 John Street, Adelphi, W.C.) :

1300 London boys (ages 14–18) placed on country farms during the last eleven years. One would like to know how many country boys followed the misleading example of the famous Dick Whittington and walked into London.

THE CHILDREN'S COUNTRY HOLIDAY FUND :

Exists to provide ways and means for giving debilitated children from the L.C.C. and West Ham elementary schools a

fortnight in the country, who would otherwise have to spend their holidays in the cramped streets and courts of the poorer parts of London.

46,000 children sent away annually. By this charity they obtain two weeks out of the fifty-two which rightly belong to them.

THE FRESH AIR FUND :

Here we have a charity organisation which takes thousands of wretched slum children into the country for a day or a fortnight for a "breath of fresh air" each year. The benefit derived from even such a short respite from the city slums is well known. How much more would be the result if, instead of a meagre day out of 365, the child were allowed its school-hours, at any rate, in the parks or just outside the city.

THE BOY SCOUTS' ASSOCIATION :

About 200,000 scoutmasters and boys learning the arts of woodcraft, camping, nature-study, first-aid, tracking, signalling, etc. This movement is the first to be based upon sound, psychological lines. The boys are taken at the "fraternity gang" stage, and trained in patrols or totem-clans, under the patrol leader or headman of the clan. Each patrol has its patrol animal or totemic crest, and most of the training is carried out in the open-air. A great feature is made of camp-craft and the outdoor life.

THE WOLF CUBS, or junior Scouts (8 to 12 years) are trained in much the same way, and their rites and ceremonies are based upon Kipling's story of Mowgli the man-cub in his "Jungle Book."

THE GIRL GUIDES AND CAMP-FIRE GIRLS :

Here we have two outdoor organisations for girls. The Girl Guides go in for cooking, signalling, ambulance, and camping-

out. They have their own uniform, and like the Boy Scouts are divided into groups or clans.

The Camp-Fire Girls of England differ from the Girl Guides in so much as they go in far more for ceremony and open-air camp-craft. Their whole training is based upon a Nature-philosophy, and their totems and decorations are symbolic of "sun, moon, and stars," and the hardy, primitive existence, without the conventions and unnecessary comforts of civilisation.

Both organisations are inculcating primitive instincts and self-reliance, and both achieve this aim by means of the "open-air treatment."

THE KING ALFRED SCHOOL SOCIETY (Hampstead, N.W.):

Declare there is a "growing demand for an out-of-door education." They find that the children thus taught in their play-garden schools in the open air "suffer far less from childish complaints than is the case with those attending indoor schools . . ."

The weather affords no difficulties. Fresh air shelters are provided for use in wet weather.

Here it is, you see, at work. It is no cranky notion. You can go and see the play-garden schools and the children themselves. We should like to see the Heath, as well as every great open common round London, covered with outdoor camps, where children could live and breathe day and night.

ROYAL LIVERPOOL COUNTRY HOSPITAL FOR CHILDREN:

150 beds now available; there are three Open-air Wards. Here delicate and sickly children are restored to health by the "Open-air" Cure.

OPEN-AIR SCHOOLS:

The *Daily Press* reported (January, 1913): "Notwithstanding keen frosts and cutting winds, the open-air school at

Dyfatty Public Elementary School, Swansea, continues to attract more scholars than can be accommodated. The weakliest children are placed there, and the returns from September to December show the average increased weight of each child to be nearly 3 lbs."

The mistake is, that only the weakly children are allowed a chance to get strong But the time has now come when we must not allow the strong children to become weak. We must keep the healthy children fit—and to do this Open-air Schools must be provided for them, as well as for the unfit.

During the last few years there has been a considerable increase of Outdoor Physical Training, Play Centres for Organised Games, Morris and Folk Dance Classes, frequently in connection with National Schools and Boys' and Girls' Clubs.

America is a long way in advance in getting children away from their town-environment; but there is good reason to believe that we shall evolve a somewhat similar outdoor system of our own in the near future.

Many Vancouver girls spend each summer in camp on the shores of Howe Sound. They do all the camp work unaided, and care little about fashions.

In July, 1913, the Vancouver Y.W.C.A. established a summer camp at Fisherman's Cove for members and non-members.

The day is spent bathing, boating, fishing, and in tramps through the woods. The girls wear "bloomers," "middies," and "sneakers." The "middies" are waistless sailor blouses of a kind we do not see in England, and the appropriately-named "sneakers" are noiseless soft shoes.

Now let us see something of what is being done to teach personal Hygiene:

EUGENICS EDUCATION SOCIETY (Kingsway, W.C.):

The work of the Society is mainly concerned with the well-being of the next generation and the future. Eugenics is the

study of agencies, under social control, which may improve or impair the racial qualities of future generations, either physically or mentally. The Eugenic ideal is, that only the fittest parents should propagate the race.

Our theory is that even the healthiest children cannot grow up to be healthy adults in unhealthy surroundings.

THE CIVIC AND MORAL EDUCATION LEAGUE (11 Tavistcok Square, E.C. 1) :

Sends out speakers on Civics, Moral Instruction, Sex Education, to educational and other meetings. This body realises the importance of teaching the proper care of the body to boys and girls.

The openness of camp-life is one of the greatest safeguards against hidden evil.

Much is also being done to teach children craftsmanship : such as the

EDUCATIONAL HANDWORK ASSOCIATION (16 Cambridge Road, Huddersfield),

which exists to make known the importance of handicrafts as an essential factor in education, to introduce educational handwork into all primary and secondary schools, and to train teachers in such work.

And there are many similar organisations, such as THE HERITAGE SCHOOLS OF ARTS AND CRAFTS FOR CRIPPLED CHILDREN, all over the country. Handicrafts is a great feature in the Boy Scout training, and here it is especially beneficial to mind and body, because so much of it is done out of doors.

Other Societies are endeavouring to teach self-control to children :

THE MONTESSORI SOCIETY (49 Gordon Mansions, W.C.) :

The master-principle of the Montessori System is self-development in an atmosphere of freedom. It is based on the discipline of self-control as opposed to the old suppression and fault-finding. The child is shown how to *teach himself*—the teacher is only there for guidance. A great deal of the teaching is done out of doors in the fresh air, the children sit or sprawl on mats on the ground, and they learn the things they *want* to learn, changing from one subject to another when they become tired or disinterested. They have to look after themselves, and much of the training is active doing and not merely book-learning or "swatting" for examinations.

THE DUTY AND DISCIPLINE MOVEMENT (117 Victoria Street, S.W.) :

The object of this movement is "to combat softness, slackness, indifference, and indiscipline. . . ."

It aims at creating "a sound public opinion upon the subject of parental responsibility to the State."

It wishes to build up a nation of parents and children with "virile health of body, soul, and spirit"

Much good work is also being done to improve the Racial Physique : I have already mentioned such organisations as the Boy Scouts, Brigades, Boys' Clubs, Girls' Clubs, Camp-Fire Girls, etc. All these movements are helping to counteract the evils arising from town-civilisation. In order to show to some extent how physical training is being taught, and how important a subject it has of late years become, I now mention the work of other societies and movements :

THE NATIONAL HEALTH SOCIETY (53 Berners Street, W.) :

Trains health visitors and inspectors for public health work under the Local Government Board. Instruction in methods for the saving of the nation's children is a feature of the training.

THE LING ASSOCIATION OF TRAINED TEACHERS OF SWEDISH GYMNASTICS :

Trains qualified teachers in Swedish Exercises for athletic work in elementary and other schools.

THE ASSOCIATION FOR MORAL AND SOCIAL HYGIENE (19 Tothill Street, S.W.) :

And many other similar organisations are working to the same end—a better race of men.

THE ENGLISH FOLK-DANCE SOCIETY (Bloomsbury Square, W.C.) :

and many other organisations are carrying on an excellent work in trying to improve the moral and physical health of over-civilised men, women, and children.

It is impossible for me, within the compass of this chapter, to give more than a fraction of the vast number of organisations in our midst.

Nevertheless, the few I have mentioned will suffice to show that they are all set upon the same trail, and they all rely upon the beneficial influences of Nature and natural desires and instincts to counteract the evils arising from our unnatural existence.

But, in spite of all these bodies pegging away at the root of the problem—it is not enough.

In the end they must combine ; they must co-operate more than they do at present, and we must evolve a hardy National Training on sound lines in order to build up our manhood and womanhood after peace is proclaimed.

The Great War brings it home.

CHAPTER XI

WHAT MIGHT BE DONE

WE have seen that a vast amount of work is already being done by various societies and organisations in this country to tackle the problem of over-civilisation, which necessitates overcrowding. But, unfortunately, much of this work is devoted only to those who are already "too far gone." Not until a person has become *ill enough* is he allowed to resort to a sane and healthy life. The fit are not given a chance to *keep fit*—but when they have become "less improved" under modern civilised conditions they are permitted to regain a certain amount of lost health in sanitoria, convalescent homes, and outdoor hospital shelters.

By far the greater part of the work which is being done, is a system of "patching up" the evil which we continue to produce ; and people seem absolutely frightened to look at the real cause, which indeed is sufficiently alarming.

In some cases, such work of alleviation not only "patches up" the evil, but *actually multiplies* it ; as for instance, where shelters are provided for the homeless.

Some years ago free shelters were erected for homeless persons in London. Five years later the number of homeless had increased by 4000.

In the same way the free feeding of school children merely relieves the parents of responsibility, so that there is always an ever-increasing number of semi-starving children to feed.

Free medical attendance at hospitals has produced exactly the same result. Such a system simply tends to weaken any self-reliance among the people. A patient knows no more about the laws of health when he comes out of hospital than he did when he was admitted.

The French experiment of relieving parents of their responsibility for illegitimate children proved disastrous. It not only increased illegitimacy but enormously increased the number of foundlings, and had to be abandoned.

The extraordinary thing is, however, that as soon as any society or movement endeavours to tackle the problem at the root, they all, without exception, come to the same conclusions :

1. That the grown-up people are impossible to alter.
2. That the *children* are the only hope.
3. That the children must be given a better environment and a sound, mental, and physical training.

Some attempt is being made to do this, as we have seen in the foregoing chapters. We find them planting children in country cottages for a time, erecting Open-air Schools, Open-air Wards, organising Fresh Air Outings, Boys' Camps, Country Holidays, and excursions

Why do they do this ? Why are they all so keen to " get the children out " ? It would seem to imply that fresh air and country surroundings are absolutely essential to the well-being of the children, and all testify to the same truth –that town-conditions of living have an ill-effect upon the rising generation. We are therefore convinced that any theory of Reconstruction must be based on an outdoor life next to Nature.

To take a child into the country for one day and then send it back again into the slums is not enough.

If the money hopelessly expended on the unfit were used to provide outdoor camps for healthy children, we should find

an increasing number of healthy and a decreasing number of " less-improved " within a year.

The old pre-war cry of " The Land for the People " would really have meant in practice *the land for the factories*. The breaking up of our large estates would be fatal. It would simply mean the spread of civilisation over the country we have left.

What the nation ought to do—and what it might do—is to take over all the tracts of wild uncultivated land suitable for camping, nature-study, and woodcraft, and erect National Camping Grounds, properly organised under trained teachers, and experienced campers and child-experts, where the children of the big cities could live a free outdoor, healthy life.

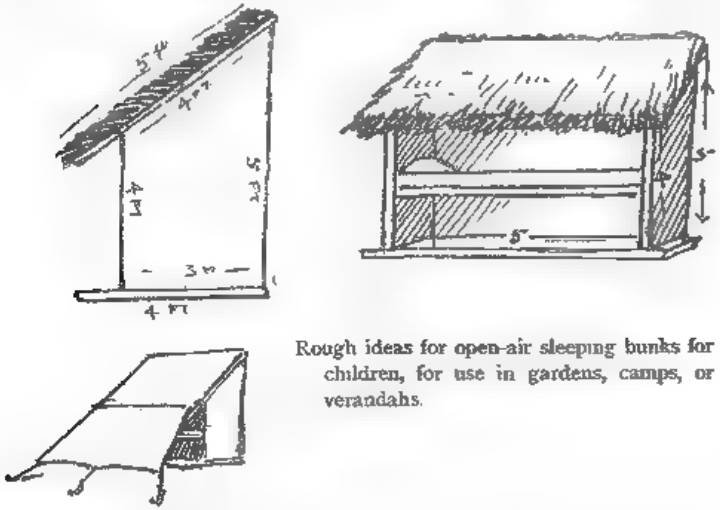
There are vast open stretches of wild and beautiful land in this country unused, and next to useless, which are ideal places for leading a primitive, natural, open-air existence. If such camping grounds were too far from the line a motor service could run to and from the camp. There is no excuse for not using what open land we have for training our rising generation in an environment which will produce real hardihood, quick intelligence, and exuberant health. By this means we could remove them beyond the evils of an artificial city-life, with its killing atmosphere and loathsome infection.

An outdoor camp-life has such an attraction for the boy that no compulsion would be necessary. Witness the Boy Scout Movement, which relies almost entirely on this primitive love for camping out, pitching their own tents, lighting their own fire, and fetching their own water. Every county has its large estates, and if the patriotism of the landowners could persuade them to set aside only a few acres for the pitching of such Training Camps we should be well on the way to a social reconstruction which would nullify the deterioration due to over-civilisation and herding together.

Besides this we ought to make use of what land already belongs to the nation. Such land as the New Forest, Epping

Forest, the many magnificent Commons, and the long upland stretches of the Downs.

Open-air Schools could be erected away out in the wilds where the children could have at least as good a chance as the farmer's crop; where they would find themselves in direct touch with the trees, grass, plants, the mud, wind, and rain; where they could learn to look after themselves, cook



Rough ideas for open-air sleeping bunks for children, for use in gardens, camps, or verandahs.

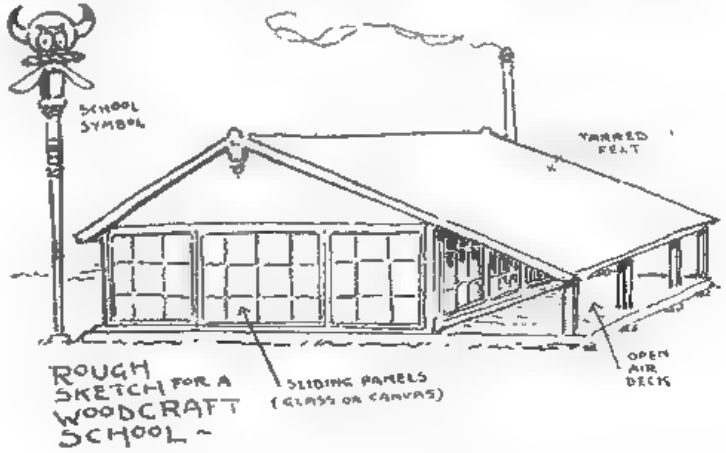
their own food, and hold their own camp-fire dances and ceremonies.

Roughly, then, what I propose is this:

1. National Camping Grounds for boys and young men.
2. The same for girls and women.
3. National Training Grounds, i.e. wild, rugged tracts of country, for tramping over, marching, hikes, picnics, bivouacs, Nature-study, and the tests we use in Scouting to take the place of artificial athletics and conventional gymnasium exercises, all of which would then be needless.

4. Trained Teachers and Yogis in camping, tramping, endurance, Nature-craft, meditation, etc., who will lecture and demonstrate. A body of Men Scouts in fact.

5. A Club House outside every town, city, and village composed of young men who have been trained in camp and who are now passing the Tests of Manhood. Their Chief will be an Old Scout or Old Hand—"one who knows," not a tenderfoot.



6. Private Family Camps composed of huts, bungalows, tents, wooden shacks, where the children may be trained during the summer holidays by their parents.

7. Open-air Woodcraft Schools, wooden shacks, with bath, library, and sleeping bunks; tents outside for summer sleeping.

This will all develop into an organised National Training, and unless a boy has passed his Tests of Initiation he will not be admitted to School.

Unless a youth has passed the Tests of Manhood he will not be counted a citizen (and will not vote), also he will not be

considered as fit to be married,—for he has not *proved himself a man.*

I do not propose to "go back" to a primitive savage life,—I know that is quite impossible, and probably not at all advisable.

There is no going back in this theory of reconstruction. I propose that we should *go forward* to a simpler and more natural life, because, if we don't we shall continue to deteriorate at such a rate that recovery will be wellnigh impossible.

I am credited with saying: "We ought to go back to a savage life."

Far from it,—we ought to *go forward*, keeping knowledge and physical training hand in hand and try to breed a race of Intellectual Savages. That is, a race which can develop a sane and highly cultured intellect, while at the same time training the body to the finest pitch of muscle-rhythm and endurance.

This can only be done by training our own children on a new and definite scheme. The study of what form this scheme should take has occupied most of my time for years. The fact that I have found it useful to pick from various savage tribes the most picturesque and medically correct rites and customs, and have regenerated these for the use of boys' camps does not mean that I preach a theory of "going back" to the savage life.

We have the brain, the well-developed brain, and the savage has, or had, the well-developed body.

By continually developing one organ only we are gradually atrophying the remainder, and have already lost the sensitive senses of the savage.

Let us recover from ethnographical researches the method by which the savage acquired and retained his physical strength, his quick perception, and let us apply this system, or a revised and up-to-date form of it, to our own rising generation.

ORGANISED CITY CAMPS.

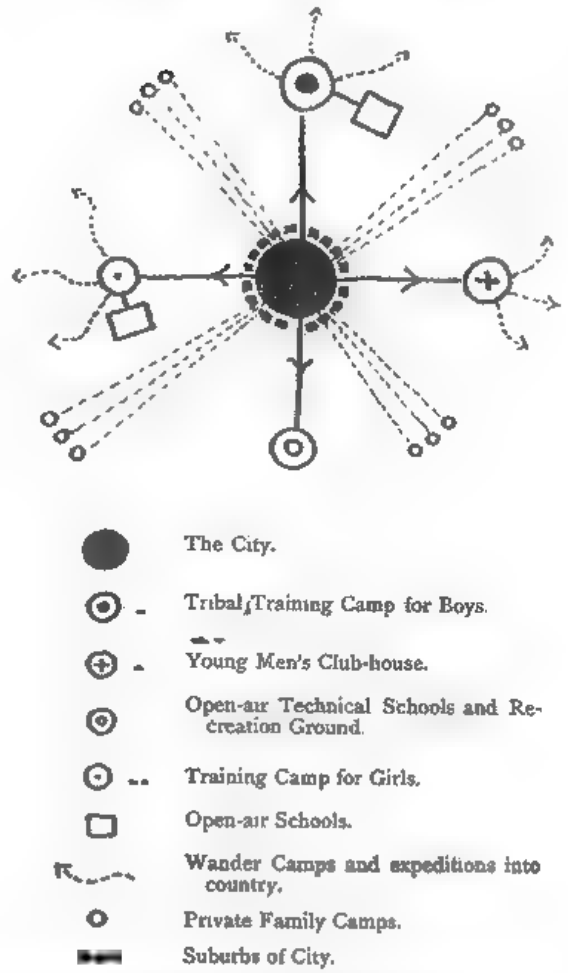


Diagram showing what might be done to organise training-grounds and camps round a great industrial centre.

"In spite of the constantly increasing intercourse between the most remote parts of the world, and the civilising influence of commerce, there remain quite a considerable number of peoples who still live under primitive or savage conditions. Among them may be reckoned, the Andamanese of the Bay of Bengal, the hill tribes of Madras, the Juangs of Orissa, the Veddahs of Ceylon, the Bushmen and Akkas of Africa, the Colorado Indians of North America, the Caribs of the centre, and the Brazilians of the South, the Dyaks of Borneo, and the Eskimos of Greenland and Labrador. The Tasmanians of Van Dieman's Land were, until their recent extinction, perfect specimens of unadulterated savagery" ("Hist. of Politics," chapter II, by Ed. Jenks, M.A.).

It is from the records and recent scientific studies of these and other primitive peoples that I have been able to work out a Tribal Training for boys in my own camps.

And the boys enjoy it. For remember the boy represents in himself exactly that stage of human evolution at large which is represented by the wild, primitive, uneducated tribes which we call savages The transitional processes of embryology continue until the man's brain reaches the limit of his capacity at about forty. You might as well take a free-born savage and shut him up, in a cage, as imprison a child within the narrow limit of four walls and the street.

No single organism is absolutely necessary to the world at large. But the world at large—the whole large living world as far as the horizon and beyond—is absolutely necessary to the living organism. All the forces of the whole living universe have gone to the making of him.

Detach him—and he can never be what he was born to be.

Dr. William A. Brend, in his admirable book, "Health and the State" (Constable and Co., 1917), writes:

"If we could take out a patch of, say, fifty acres from the most crowded and worst-built district of London, Liverpool, or Dublin, and set it down precisely as it is among the pines

of Surrey, or on the wind-swept moors of Yorkshire, the probability is that the improvement in the health of the inhabitants would be enormous."

Thus he contends that defective housing is not in itself the main cause of ill-health, but the "overcrowding both of occupants per room and of houses per acre." He goes on to point out that "the view may be put forward that we have cultivated an unnecessarily elaborate idea of the dwellings which human beings require for a healthy and comfortable life."

"We do not regard a person as properly housed unless he lives in a structure of bricks and mortar, with whitewashed plaster ceilings, papered walls, and the latest sanitary appliances. Yet, in rural districts at all events, a far simpler and less costly structure would be equally healthy and equally comfortable, and even the sanitary arrangements may be of a primitive character provided the water supply is free from risk of contamination. The backwoodsman in America builds his hut of logs or planks, and the Scottish crofter and the Irish peasant live in the humblest of habitations. During recent years a movement has grown among the wealthier classes of spending the summer months in buildings of a very simple character. "Bungalow" towns have sprung up along the south coast, and some of the structures in these are merely old converted railway carriages. Many of the bungalows up the river which are occupied for months together are really only elaborate and ornamental sheds.

"The importance of taking masses of the people out of the purlieus of cities is so great that it seems mere foolishness to impede the process by clinging to a notion that human beings must live within bricks and mortar. During the last two years many lessons have been learnt in the rapid construction of 'huts' for soldiers, and these can be rendered quite comfortable and cheerful.

"A bungalow may not be an ideal home, but at least it is preferable to a tenement in a slum. Again let us recall that

only yesterday man was a primitive savage wandering freely over the land, and even to-day—if health were the only consideration—something but little better than a fox-hole would suffice for his home."

In the following paragraph headed "Summer Camps," Dr. Brend writes:

"A modification of the above paragraph which might be tested at even less cost, is the opening by municipal authorities of 'Summer Camps' in the vicinity of towns. These could be largely constructed of canvas, sites and tents being let for small weekly rents. We know that parties of boys often camp out for weeks together in the summer months with great benefit to their health, and the camps would enable many a working man and lad living as lodgers to get away to fresher air after their day's labour.

"They would also afford an opportunity for poor working-class families to obtain a cheap holiday during the hot summer weather when epidemic diarrhœa is at its worst among children in the towns. The annual exodus of hop-pickers from the East End of London shows how eagerly any opportunity is grasped by the workers of getting into the country at little cost. If, too, we are led to adopt some system of national physical training for boys and youths, it might well take the form of requiring them to spend three months of each year, say, from the age of fourteen to seventeen, in camp. Our education authorities have in the opinion of the writer devoted too much attention to mental development of children and far too little to physical training. If our schools were provided with adequate playgrounds, the writer would urge that afternoon school should be abolished for children under twelve and the time spent in games in the open air.

"Possibly the soundest educational movement of recent times, using the words in their broadest sense, is the Boy Scout movement, and this we owe not to an educationist but to a soldier."

Under the heading, "Sleeping Out," Dr. Brend continues: "Incidentally, too, we might abolish our absurd laws against sleeping out. Sleeping in the open air is natural and beneficial to mankind."

He points out that the land question lies at the bottom of the whole problem. "The majority of people in these islands—by nature a freely-roaming species—are landless in the country for which they fight and whose wealth they create. Whether the ultimate solution of this problem is to be found in national purchase or in progressive taxation or otherwise, the words are as true to-day as when they were first spoken, that, 'the only way to get the people back to the land is to get the land back to the people!'"

Dr. Brend concludes his book with the following sentence: "The secret of health is to live the life for which we are constituted; but for centuries man has ignored this truth, and the loss of his health is the penalty demanded from him for having in his great cities permitted social development to outstrip natural evolution. To-day his knowledge is sufficient to enable him to work with Nature instead of against her; to undo many of the evils he has unwittingly created; and to save the lives of his offspring now sacrificed to the blind driving forces of industry. To apply this knowledge widespread is one of the first tasks of Peace."

CHAPTER XII

THE LAND PROBLEM AND A SUGGESTION

IN advocating the organisation of National Training Camps of various grades to serve our big industrial centres, we come face to face with the old vexed question of the Land.

Whatever *might* be done in the matter of erecting such camps, it may be argued, very little *can* be done because the land is not available.

No doubt there is much truth in this view of the situation—but "where there's a will there's a way."

First of all, we must make use of all waste land, common land, and public property such as the forests and moors, which *already belong to the nation*.

Whatever may be the ultimate solution of the Land Problem —whether by taxation or by purchase—I believe that almost in every case, if the great landowners of this country were asked by the Authorities to "set aside" a small portion of their estates, they would not only consent to do so willingly, but would take an active part in such a practical scheme of patriotic reconstruction. I believe the "landed proprietors" of these islands would feel it an honour to give a practical contribution towards the upbuilding of the future manhood of our Empire.

The "masses" should feel thankful that so far at any rate the great estates with their woodland glades, their extensive parks, and magnificent sylvan retreats, lakes, and verdant

greensward have not been "grabbed" by the "I-want-the-lot" pseudo-socialists and the "land-for-the-People" cranks for the purpose of building garden-cities and factories for the convenience of the "middle-man" under the guise of philanthropic endeavour. The lordly domains of England still remain intact, "held" it is true by a few men,—but held safely from the ever-encroaching tentacles of modern industrial civilisation with all its cheap-and-nasty respectability and luxurious squalor.

Not only have we enormous tracts of wild, rugged country belonging at this moment to the people—held in trust by the State—but we have also, in every county, these large estates and parks, belonging to the Great Landowners—titled families for the most part, but men who, nevertheless, take as keen an interest in the welfare of the country and the health and well-being of the people, as many of the so-called "social reformers" who so frequently advocate the breaking up of the unspoilt land we have retained and therefore the spread of that fatal disease—city-civilisation.

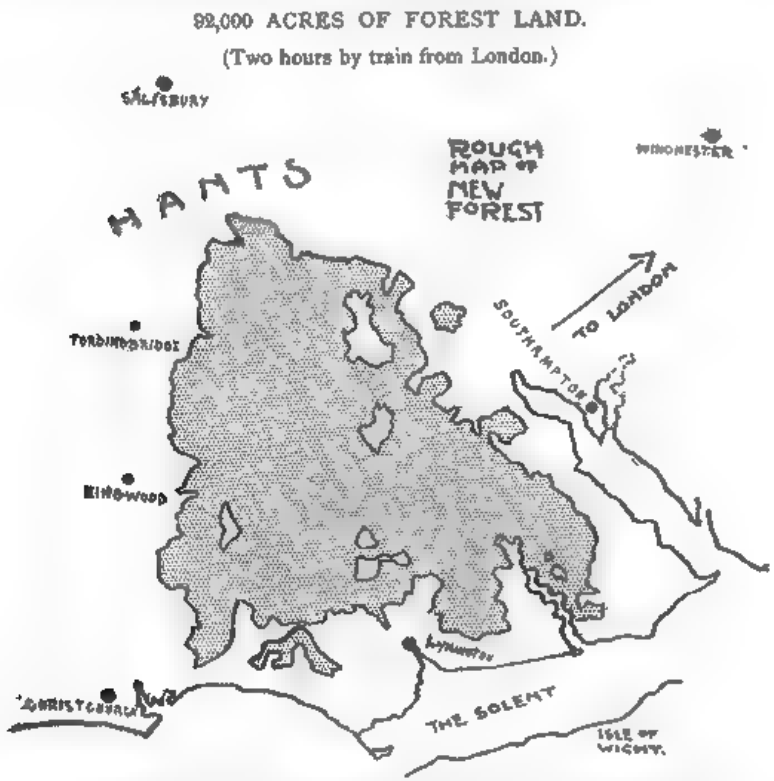
Thus, we may divide our camping and training grounds into two sections:

1. Public or Common Land, forests, moors, fens, fells, recreation grounds, waste land, etc., *which we ought to utilise for this purpose at once.*

2. The Large Private Estates, parks, woods, fields, coverts, moors, etc., belonging to the old titled families,—the nobility of England—*some parts of which might be given or "lent" to the State Health Authorities for the same purpose.*

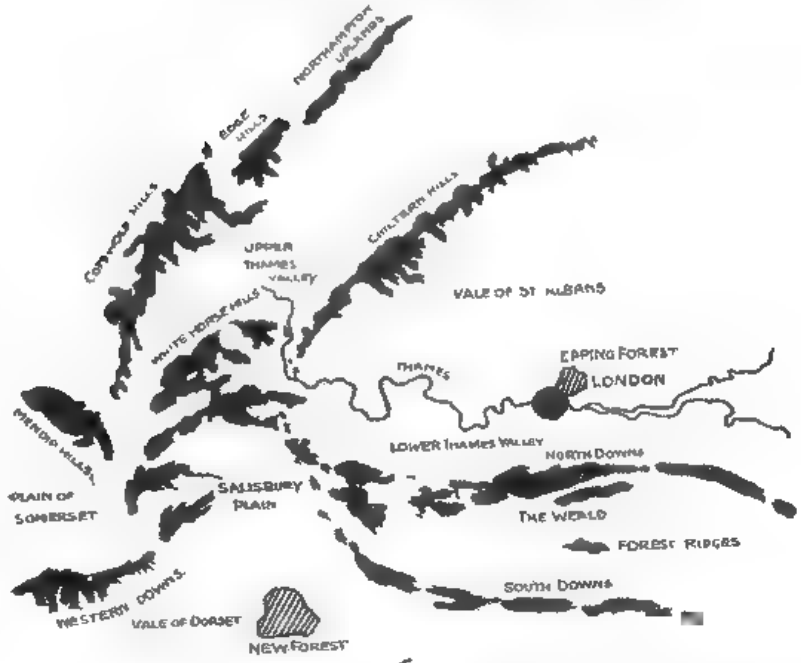
I do not believe the barrier of class and class will ever be so strongly upheld after the war. The Great War has brought home to the thinking men and women of *every* class the absolute necessity for a thorough overhauling of our social, industrial, and political system—and the landed proprietor if approached by the State, would not be found wanting in peace-time any more than he was in war.

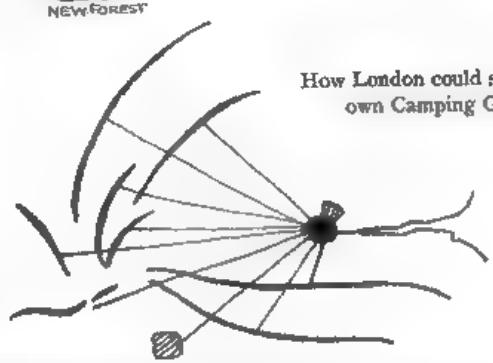
My suggestion is, then, that the Local Education and Health Authorities should approach the owner of the nearest park or estate, asking permission to use, say, six acres (or more if



Parts of the New Forest should be set aside as National Training Grounds.

possible) of the estate land for the purpose of erecting Camp Schools, Training Grounds, Open-air Technical Schools, Open-air Play Centres, and a Young Men's Club House or Hut, in

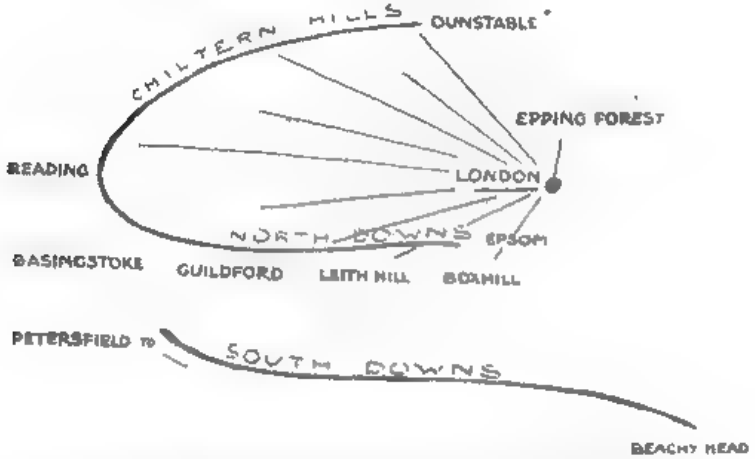




How London could spread out its own Camping Grounds.

London is surrounded by hills, forests, vales and downs which could be used as Training Camps and Schools.

order to provide a "breathing hole" for the congested city and town children and youths of both sexes. The Local Education and Health Authorities would do well in every case to work in close co-operation with the local Boy Scouts, Y.M.C.A., Boys' Clubs, Girls' Clubs, Girl Guides, and any other local organisation which is trying to tackle the problem of training.



London's amphitheatre shown in simple diagram. These tracts of land should be used as "breathing-holes" or camps, and should *not* be built over.

If every local health committee had a definite proposal—knew what they wanted and why—and if the aims and objects of the scheme were plainly and briefly put before the large estate-owners of the country there is not the remotest reason to doubt that such proposals would meet with hearty co-operation and support, provided always, of course, that proper control was ensured and a guarantee given that no damage to trees or property would occur.

The popular idea that the land is not there, that we do not possess good training and camping grounds in this country has no foundation in fact.

We have some of the finest camping grounds in the world;

we have scenery which, for wild and romantic grandeur, cannot be surpassed, and we have all this *within a few hours of every great industrial city in our land.*

We have simply neglected to make use of it. We neglected to make use of it because before the war we had not realised the desperate conditions into which we were daily sinking;

had not realised the overwhelming importance of Fresh Air and Sunlight *v.* Railways and Houses.

But now—the Great War brings it home.

If we neglect to reconstruct on natural lines after the war we shall commit a national sin against our own children and their children's children.

In this way I believe we could, with no very great expenditure, organise a complete system of Training Grounds and Camp Schools throughout the country.

We take good care to provide the Red Indian with "reserves," and we even take the trouble to set aside "nature reserves," where the wild birds and animals may have a chance to live a natural life undisturbed and untainted by the destroying hand of modern civilisation: yet our own children, the men and women of to-morrow, are doomed to live either herded and huddled together in squalor, dirt, and misery, or in unwholesome luxury and unnatural ease!

I want "Reserves" for boys and girls set aside by the State where the State holds the land—and "lent" to the State when the land belongs to the private owner. This is perfectly practical and possible.

Huge War Loans have been supported during the war in order to help the State to "carry on."

Immediately after the war we want a "Land Loan," and the return would not merely be 5 per cent in money—but 50 per cent in the health and strength of the rising manhood, upon whom the future of our Empire—our very existence as a nation in fact—depends.

Patriotism must not merely show itself in war-time; true patriotism should work steadily in peace-time, also, to maintain a strong and noble race of men and women.

If the great war loans of money were patriotic, the great "Land Loan" after the war will be even more so. Moreover, we must not forget that unless we *do* provide some "reserves" of wild uncultivated land upon which the young man may

"try his strength" and grow strong in the open air, what little good blood we may have returning from the battle-fronts will most certainly emigrate to Canada, Australia, New Zealand, and S. Africa, there to come to grips at last with naked Nature; and we shall be left with a host of cripples and unfit—a "medically rejected" nation. It is hoped that the following Societies will endeavour to investigate the Land Problem from the National Camps point of view.[1]

[1] The Land Union, 118, St. Stephens House, Westminster, S.W.
The United Committee for the Taxation of Land Values, 11, Tothill Street, S.W.
The Rural Organisation, 25, Victoria Street, S.W.

CHAPTER XIII

OUR LOST INSTINCT

INSTINCT may be called "crystallised experience." It is wise without knowing it—without *reasoning* about it.

Under natural conditions experience impels useful and habitual actions which continually tend to "crystallise" and become part of the actual embryo—the material living substance contained in the egg. It is thus "handed down" from one generation to another by heredity.

But, unfortunately, very little experimental knowledge or unreasoning wisdom is "handed down" from father to son in our civilisation, and that little is not the wisdom of health or the self-preservation of the constitution, but the unwisdom of self-gratification. It is therefore not wisdom at all.

The health-instinct has been lost, and the further we shrunk away from air and light, the more we lose instinct. We still retain the instinct of the preservation of life—one's own individual life—but we have lost the tribal instinct of unconsciously preserving the old ancestral constitution in a perfect condition without reasoning whether it be right or wrong. So entirely is this lost that we are now obliged to argue and reason about it before we can bring home the loss of it to any ordinary man.

The gradual "crystallisation" of experience into instinct may be shown in diagram:

The Senses.

Shock to the senses

repeated

repeated

for many generations

affects the nervous system

solidifies materially

handed down in one or two cases

these alone survive

continue to hand it down

generation

after

generation

crystallised wisdom of the race

Instinct

The "feelers" or senses at the top of this diagram come into direct contact with everyday experiences.

Supposing the everyday things and occurrences with which these "feelers" come into contact are artificial and unnatural experiences—what happens? The "feelers" *themselves* become unnatural—that is to say, they lose the natural capacity of sensing Nature. Thus, in civilised man,—living a most artificial existence—we find, sight, smell, hearing, taste, touch, etc., are becoming dim, feeble, and weak. When the senses become "less improved" the sensations recorded in the brain are naturally nothing like so strong and vivid and healthy. They leave no impress on the ancestral constitution to be handed down. The connecting link has broken. The individual is no longer within the strong restraining grasp of the ancestral impulse; and we find civilised man thinking loose thoughts, the most unhealthy thoughts, producing equally unhealthy desires. These in turn bring about unhealthy action. Such an individual let loose and sprawling about anyhow is devoid of intuition (no matter how great a store of knowledge he may have obtained from books or lectures, etc.). His senses are all astray because the records received by the brain are superficial and personal, instead of being the old ancestral instinct of racial preservation rooted in the constitution.

It will be seen, then, that the false environment in which civilised people have to live and "feel" has cut them off from the ancient record, has falsified their intuitive perception, and has impaired the senses themselves. Therefore is it that "environment" or "condition of life" is of the very first importance as Darwin insisted.

By senses is meant the whole body, and unless the body is as perfect as possible the sensations received by the brain, or "terminus" of the nervous-system, will be incorrect, misleading, and partial. The old unreasoning sense of what we *should* do and *must* do, is quickly overgrown by what we *like* to do.

We need not here enlarge upon the interdependence of mind and matter and their close relationship—blood-relationship in fact. "A sound mind in a sound body" was a good maxim. But the sound mind was the instinctive mind which crystallised the ancestral wisdom of the race and was handed down intact from generation to generation.

Now let us apply this theory of lost instinct to the problem of reconstruction.

The environment in which the body (i.e. the senses) lives is evidently the important factor. We cannot alter the body and the senses of the individual; but we can alter the environment and make it as natural as possible. In the case of the young and the undeveloped, this natural environment cannot be without its natural effect.

Primitive man may be looked upon as "all senses." That is to say, he used his "common sense"—the sense *common to all the tribe*—and not his reason—he was forced to do things a certain way or die. Gradually, however, he began, not only to use his ancestral or intuitive senses, but to wonder on his own account—to question, to doubt, to consider for himself the why, how, when, and wherefore of the things he observed and felt.

He began to amass a store of knowledge by deduction, and slowly he came to rely more and more upon reason, and less and less upon instinct, until at last we find him trusting to his own judgment for doing the right thing or the wrong thing.

Mankind, however, has seldom or never had the sense—or "senses"—to develop instinct alongside with reason. Proud of his new growth—the intellect was easily and rapidly expanded during his own lifetime—he has developed only his reasoning powers, totally neglecting his instinct. Had he been able to preserve instinct at the same time we might now find ourselves far and away more fully developed, both physically and mentally.

In almost every normal child we see a considerable amount

of instinct during early years. But it does not last,—it is only a rudimentary survival, and so far from being encouraged is neglected and tabooed. The child grows up to use its judgment—and, in the adult, instinct is all but totally extinct.

Women appear to have retained it to a greater degree than men. Many women have a "clear perception" of what ought or not to be done without going through any laborious reasoning process to arrive at this conclusion.

Thus the "feminine instinct" is a well-known phrase; but whoever heard of a "male instinct"?

To regain lost instinct, then, we should have to:

1. Alter our environment from the grossly unnatural to a more natural one.

2. Train healthy bodies (i.e. senses) for several generations in this natural environment.

3. Breed only from these individuals.

This means that "blood-caste" (not class) will have to be maintained by the members of this clan until at last the instinct to marry healthy mates, and produce healthy offspring will have become inborn. It will then be repugnant to persons brought up on this "blood-line" to "break the caste" of health which their forerunners have evolved.

Instinctively they will live clean, healthy lives, preserving a sound mind in a sound body, not because they are *told* to, or *made* to, but because they are so constituted.

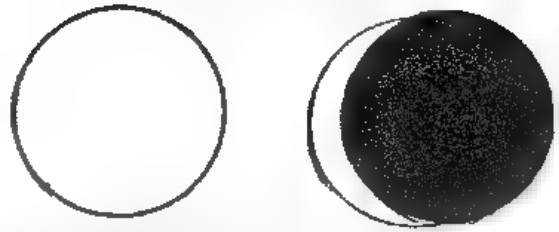
The next considerations are:

1. What is this environment to be, and where can it be found under present conditions?

2. How are the bodies (of the healthy children) to be trained in this environment?

3. How are we going to be sure that the blood-line of health will be carried on, or handed down.

These questions naturally come under the heading, "The Practical Basis of Natural Reconstruction," and in Part II will be found some suggestions on this subject.



1. Inborn intuition, or instinct, clearly defined in uncivilised man.

2. Becomes obscured by civilised conventions and restrictions as soon as the child is old enough to be "tamed" and "bent" by an unnatural system of education which withdraws the child from the free air and sunshine of the outdoor world, teaching him to believe that *real* life is town-life, and the only real "outdoor" the street.

The small remaining amount of instinct is the child's most precious heirloom, and instead of depriving him of this we should do well to foster it carefully and faithfully, seeking to recall, not merely the sense of self-preservation, but the ancient instinct of *racial* preservation—the preservation of that constitution for which he is indebted not only to all his ancestors in the remote past, but to the whole world of life—to the whole universe in all ages, and to all the powers of heaven and earth. He is one with all. Let him know it, and let him stand and worship.

As long as we retain a grain of *instinct* we may say with Wordsworth—

> "Not in entire forgetfulness
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From heaven which is our home."

CHAPTER XIV

THE PERPETUAL RECAPITULATION OF PREHISTORIC TYPES

TO understand the application of this theory of reconstruction it is most important to grasp the underlying principle of recapitulation in child-life upon which it is based.

There are three definite stages :

1. INFANCY—Stolid Ignorance.
2. CHILDHOOD—Awakening Wonder.
3. BOYHOOD—Adventure.

These are the three stages of the development of mankind from the remote past. In the development of the embryo of all living creatures (man included)—*before* birth—the offspring goes through many of the life-forms which originally took countless ages to evolve.

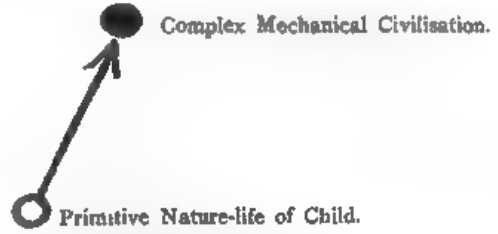
The boy *after* birth goes through the prehistoric stages, his instincts are primitive, and in his games he reacts the life and desires of primitive man. The boy therefore is a reincarnation of prehistoric man.

State education in the past, however, took no account of this inborn instinct for the natural life so deep-rooted in the boy ; it tried to "miss out" that stage of development and force upon the boy a system of life only suitable for an elderly indoor-dweller.

The result has been exactly what might be expected—the

boy, finding himself curbed, repressed, and confined at every turn, developed on one of these two lines : Either he broke loose and became a hooligan ; or he submitted to an unnatural life, became tame and docile, civilised before his time, and lost his soul alive. Of the two it is difficult to decide which was the worse. I'm for the so-called "bad boy," for at any rate he has retained his untamed and unbroken spirit, whereas the other has become a spiritless creature without instinct of any kind.

We must not expect the child to "jump" from Primitive Nature-life to a complicated and specialised civilised state :

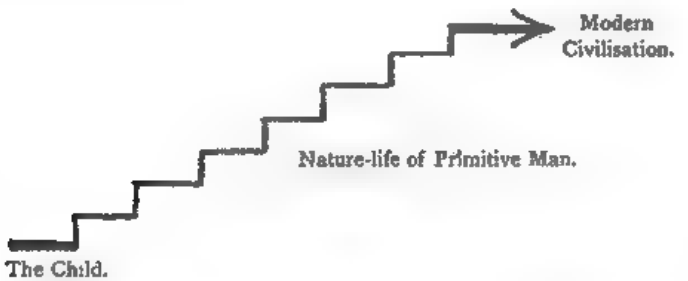


It is too sudden,—and moreover, this "jump" means that there is a "great gap" in the education of the child. It has not gone gradually and naturally through stage after stage of mental and physical recapitulation. That "gap" once "fixed" is difficult to bridge in after life. The child has "missed out" a whole section of its natural development and natural education (by means of the senses), in order to specialise suddenly for the civilised life of the grown man.

The disastrous result is this : civilised man, having as a child never come into direct touch with the Nature-life of his forerunners (primitive man), loses, not only the primitive instincts of Sound, Scent, and Sight, but also the Instinct of Belonging to Everything as a Whole, of being a Part of the

Great Mystery; and this means that the philosophy and the meaning is knocked out of the bottom of all religion. He can no longer do right by Instinct,—but only by laborious reasoning.

The training of the child, if it is to be of any real value, must go through the gradual stages and grades of primitive life close to Nature:



The system of training boys has been divided into three main sections:

1. BABYHOOD—Stolid Ignorance; The Mother's Training of the Child.

2. CHILDHOOD—Awakening Wonder; Parental Teaching of the Child.

3. BOYHOOD—Adventure; Tribal Training in "Gangs" or Tribes.

These three stages lead naturally up to Adolescence, and then follows the suggested training for Manhood, including parenthood, racial hygiene, etc.

By taking the children and training them up to manhood by a natural method, we may hope to obtain healthy parents for the future race.

CHART SHOWING THE RECAPITULATION OF PRIMITIVE LIFE IN THE BOY

Development of Human Race.	Boy Stages.	Primitive Inborn Instinct.
Life formed on the Earth. Various developments of life which took many ages to evolve. Anthropoid Man appears.	Male. Female. Parents. The Germ of Life in the womb: "Fish Stage." "Reptile Stage." "Anthropoid Stage." "Human Stage." BIRTH.	Recapitulation during prebi from the life-cell through vari post prehistoric stages up to human form.
Man began to stand upright and clutch at branches. Later began to walk upright. He thought of nothing but how and where to get food.	BABYHOOD. (Stolid Ignorance.) 1-to-2.	Child crawls on all fours, clutches at chair and table-l Begins to toddle alone. The thing he knows is food.
The Tree-Man began to look about and take notice. He clutched a stick and learnt to throw stones. He wondered about things.	CHILDHOOD. (Awakening wonder) 2-to-5.	The dawn of wonder · the c begins to take notice and questions. He breaks up his to "see how it works."
Prehistoric man of Drift-Period began to go out from his cave and lake-dwellings on adventurous expeditions to gather shell-fish, and defend himself from huge enemies, mammoths, mastodons, etc. Cave-Men of Reindeer Period invented chipped-flint arrow-heads and stone-hammers. Prehistoric rock-paintings and scratchings were like schoolboy scribbles.	BOYHOOD. (Adventurous Age) 5-to-10.	The boy makes a sling for sto a catapult, spears, boomer bow-and-arrows, plays at hun buffalo, exploring the unkno loves to use a cave, or to ma tent and "camp-out." The boy draws and pa naturally in crude picture-writ
Primitive man discovered fire; formed into gangs or clans, found out the value of co-operation, tribes and tribal law, rites and ceremonies developed, initiation tests, they obeyed a Head-Man or Chief; the council-fire was the meeting-place where the headmen discuss things in secret. Man became more sociable. Totemism and laws of taboo evolved and enforced. They were against other tribes.	(The "Gang" Stage) 10-to-14.	At school the boy joins a " ternity-gang"; they have s meeting-places; secret code, signs, they impose severe phy tests of courage and endurance themselves; there is a G Leader or Chief; a camp-fi often lit, round it they squat talk over their plans and sec They have a Sign or a Badge they are against any other sc gangs.
	ADOLESCENCE. (Awakening of Sex) 14-to-21.	

It is our only chance. To what else can we look? Is there any other way of deliverance? The one and only way is—*A Natural Reconstruction of an Unnatural Civilisation.*

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

(*Ecclesiastes vii., 29.*)

PART II

THE PRACTICAL BASIS OF NATURAL RECONSTRUCTION

But I have hope beyond,
That Nature in recovering her right
Would kinder prove to man who seeks to learn
Her secrets and unfold the cause of life.

Rt. Bridges.

The world is too much with us; late and soon,
  Getting and spending, we lay waste our powers;
  Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
  The winds that will be howling at all hours,
  And are up-gather'd now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not. Great God! I'd rather be
  A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
  Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
  Or hear old Triton blow his wreathed horn.

Wordsworth.

FOREWORD

THE EXAMPLE OF SAVAGE RACES

WE have come to this decision then, that the youth of our race must be trained upon a new and better physical and mental system. We have decided that a more natural life, a life nearer to Nature and the earth itself, is essential if the growth of body and mind is to be as healthy and balanced as possible.

It may not be out of place, therefore, to understand something of the methods of training boys among the more primitive peoples, in order that we may find out from such an investigation how it was that they were able to keep up a good mental and physical standard out of doors.

I do not for a moment overlook the evils of the primitive or savage races of the earth; the disgusting practices of "head-hunting," cannibalism, torture; their revolting rites and ceremonies; their dirtiness and slovenly ways. But, at the same time, one cannot help comparing the religious persecutions of our own race until a very recent date, the burning of witches, the use of the "rack" and the "thumbscrew"; while our slums and venereal wards of to-day present a more hideous picture of abuse and uncleanliness than any condition of primitive man. Any who fell so low were rapidly killed out in a state of nature.

I am not trying to uphold the savage as a model of virtue, nor do I advocate a system of slavish imitation. Let us rather evolve an outdoor life of our own, to suit higher conditions,

CONGO WARRIOR.

our intellectual instincts, and our own country. We shall find that primitive races (simply because they are forced to live a natural life) have evolved a certain instinctive "wisdom of the wilds" which may be useful to us in helping to formulate our own outdoor training. This is my reason for giving a few examples of how the members of a primitive tribe were trained before civilisation reached them, after which, as a rule, they became degenerate and, most of them, extinct.

In the hope that we may recover something of the skill, cunning, and stoic endurance of the savage—in the hope that our youths will fling off the enfeebling swaddling clothes of city habits and city life, the following scheme of Natural Reconstruction is suggested.

"The savage hunter, dependent for his very existence on success in the chase, learns to endure hardships without murmuring, in the pursuit of his prey. Constantly on the lookout for danger, he develops powers of observation which are the admiration of his more civilised brother. He can trace the footsteps of an enemy in a thicket,

where a modern detective would declare it impossible to read any sign. He can foretell the approach of a storm from warnings which would escape a scientific weather-prophet. He can hear sounds which to a civilised man are simply inaudible. He has infinite patience, provided only that the reward is palpable and immediate. These are no mean contributions to the store of civilisation."
("Short History of Politics," by Ed. Jenks, M.A.).

I pick purposely upon the North American Indian system, because these tribes formerly produced men of fine physique, combined with a high moral status and an alert intellect. Civilisation acted upon them like poison, and they are fast dying out. But the American Indian was originally a fine specimen of manhood.

The Tribal Wisdom is carved in ornament as a record.

Eastman, who is himself a pure blood Sioux Indian, writes in "Indian Boyhood" as follows:

"It is commonly supposed that there is no systematic education of their children among the aborigines of this country (North America). Nothing could be further from the truth. All the customs of this primitive people were held to be divinely instituted, and those in connection with the training of children were scrupulously adhered to and transmitted from one generation to another.

"It became apparent to him (the Indian boy) in early life that he must accustom himself to rove alone, and not to fear or dislike the impression of solitude.

"It seems to be a popular idea that all the characteristic skill of the Indian is instinctive and hereditary. This is a

mistake. All the stoicism and patience of the Indian are acquired traits, and continual practice alone makes him master of the art of woodcraft.

"All boys were expected to endure hardship without complaint. In savage warfare, a young man must of course be an athlete and used to undergoing all sorts of privations. He must be able to go without food and water for two or three days without displaying any weakness, or to run for a day and a night without any rest. He must be able to traverse a pathless and wild country without losing his way, either in the day- or night-time. He cannot refuse to do any of these things if he aspires to be a warrior.

". . . My uncle used to send me off after water when we camped after dark in a strange place. Perhaps the country was full of wild beasts, and, for aught I knew, there might be scouts from hostile bands of Indians lurking in that very neighbourhood.

"Yet I never objected, for that would show cowardice. I picked my way through the woods, dipped my pail in the water and hurried back, always careful to make as little noise as a cat. Being only a boy, my heart would leap at every crackling of a dry twig or distant hooting of an owl, until at last I reached our *teepee*. Then my uncle would perhaps say, 'Ah, Hakadah, you are a thorough warrior,' empty out the precious contents of the pail, and order me to go for a second time.

"Imagine how I felt! But I wished to be a brave man, as much as a white boy desires to be a great lawyer or even President of the United States. Silently I would take my pail and endeavour to retrace my footsteps in the dark.

"We were taught generosity to the poor and reverence for the Great Mystery. Religion was the basis of all Indian training.

"The Indian youth was a born hunter. Every motion, every step, expressed an inborn dignity and, at the same time, a depth of native caution. His moccasined foot fell like the

CHIEF HOLLOW HORN BEAR.
A famous Sioux Indian.

velvet paw of a cat—noiselessly; his glistening black eyes scanned every object that appeared within their view. Not a bird, not even a chipmunk, escaped their piercing glance.

"To me, as a boy, this wilderness was a paradise. It was a land of plenty. To be sure, we did not have any of the luxuries of civilisation, but we had every convenience and opportunity and luxury of Nature.

"The Indian boy enjoyed such a life as almost all boys dream of and would choose for themselves if they were permitted to do so. I could once endure as much cold and hunger as any of them; but now (that he has taken to a civilised life) if I miss one meal or accidentally wet my feet, I feel it as if I had never lived in the manner I have described, when it was a matter of course to get myself soaking wet many a time.

"We were not only good mimics, but we were close students of nature. We studied the habits of animals just as you study your books. . . . No people have a better use of their five senses than the children of the wilderness. We could smell as well as hear and see. We could feel and taste as well as we could see and hear. Nowhere has the memory been more fully developed than in the wild life, and I can still see wherein I owe much to my early training."

Of his grandmother, he writes: "She had discovered the danger-sign in a single footprint, which she saw at a glance was not that of her husband, and she was also convinced that it was not the footprint of a Sioux, from the shape of the moccasin. This ability to recognise footprints is general among the Indians, but more marked in certain individuals."

Of his grandfather, he says: "Few men know Nature more thoroughly than he. Nothing irritated him more than to hear some natural fact misrepresented. I have often thought that with education he might have made a Darwin or an Agassiz."

"The Indians are a patient and a clannish people; their love for one another is stronger than that of any civilised people I know. If this were not so, I believe there would have been

tribes of cannibals among them. White people have been known to kill and eat their companions in preference to starving, but Indians—never!

"The Indians recognised that a true manhood, one of physical activity and endurance, depends upon dieting and regular exercise."

Of the time before the "white man's foot" had spoilt the Red Indians, we read that "their diseases were fewer and not so disastrous as now, and the Indians' health was generally good."

W. H. Miner, of the American Anthropological Association, in his recent book, "The American Indian," writes of the Indian boy's initiation tests:

"This process, usually called the procuring of the *manito*, is attempted generally by the younger men during the period of adolescence, and includes fasting, bathing, vomiting, and other means of thoroughly cleansing the body, so that it may be perfectly acceptable to a Higher Being."

At from fourteen to sixteen years of age the Indian boy made solitary fast and vigil, after which "by passing through certain ordeals, the youth became competent to take his place as a man among warriors."

Elaine Goodall Eastman writes in "Child Life in Many Lands": "After this period (four or five years of age), the boy plays hunter and warrior; he is dressed and painted for the part, a tiny bow and arrows are placed in his hand, and he learns to roam the wilderness alone, or in the company of other boys. His fellows rudely initiate him in the manly sports of wrestling, swimming, and riding, not to mention a variety of more or less exciting games—sham fights, imaginary buffalo hunts, and war upon wild bees. As he grows a little older, he is expected to be able to find his own way, even in an unknown part of the country, to appear indifferent to cold, fatigue, exposure, or any sort of bodily hardship, and to show no fear under any circumstances.

"In spite of these apparently harsh lessons, the little Redskin's existence is far from being arduous or unhappy."

Indian children "are required at an early age to learn by heart and repeat perfectly a great number of hero-myths and ancestral traditions, with a view not only to preserving this unwritten literature of the race, but strengthening their conceptions of savage manhood, and stimulating their ambition as well. The more thoughtful parents question their children closely at times upon natural objects and phenomena, and they are thus taught to observe with wonderful minuteness, and to describe with accuracy what they have seen."

SPEAR-HEAD.
(Philippine Islands.)

The Spartan life and training of certain Indian tribes appears to have produced a hardy race. In "Modern Exploration" (chapter xxii.) is an account of the secluded tribe of Shushway Indians, who are reported by pioneers to be the hardiest folk in the world. "The only clothing used by this singular people was a small robe of the skin of a mountain marmot. They wandered barefoot among the sharp rocks, and amidst the snow and bitter frost of the fierce northern winter. When camping for the night they are in the habit of choosing the most open spots, instead of seeking the protection of the woods. In the middle of this they make only a small fire, and lie in the snow with their feet towards it, like the spokes of a wheel, each individual alone, wrapped in a marmot robe, the wife apart from her husband, the child from its mother."

The skill of the Indian in tracking and hiding is proverbial. "Very ingenious are the ruses ascribed to certain Indian tribes, such as the Bhils. It is said that when pursued across a plain, on which the timber has been destroyed by fire, leaving only black and half-burned stumps, they have been known to place their clothes under their little shields to look like stones, while they posed themselves rigid and motionless, like a group of burned trees; and thus they remained until their pursuers had passed. Those who know the fleshless and swarthy Indian tribes, will recognise the possibility of such a disguise; and naturalists will recall artifices very similar in the insect world" ("The Art of Attack," by H. S. Cowper).

Of the Fuegians, Darwin says: "They are excellent mimics; as often as we coughed or yawned, or made any odd motion they immediately imitated us. . . . They could repeat with perfect correctness each word in any sentence we addressed them, and they remembered such words for some time. Yet we Europeans all know how difficult it is to distinguish apart the sounds in a foreign language. Which of us, for instance, could follow an American Indian through a sentence of more than three words? All savages appear to possess, to an uncommon degree, this power of mimicry . . . the Australians, likewise, have long been notorious for being able to imitate and describe the gait of any man, so that he may be recognised. How can this faculty be explained? Is it a consequence of the more practised habits of perception and keener senses common to all men in a savage state, as compared with those long civilised?

"The astonishment which I felt on first seeing a party of Fuegians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind: such were our ancestors. These men were absolutely naked and bedaubed with paint, their long hair was tangled, their mouths frothed with excitement, and their expression was wild, startled, and distrustful. They possessed hardly any arts, and like wild

animals lived on what they could catch. He who has seen a savage in his native land will not feel much shame if forced to acknowledge that the blood of some more humble creature flows in his veins. . . . Man may be excused for feeling some pride at having risen to the very summit of the organic scale; and the fact of his having thus risen, instead of having been aboriginally placed there, may give him hope for a still higher destiny in the distant future. We must, however, acknowledge, as it seems to me, that man, with all his noble qualities, with his God-like intellect, which has penetrated into the movements and constitution of the solar system, with all his exalted powers—man still bears in his bodily frame the inevitable stamp of his 'lowly origin.'"

HEAD OF SOLOMON ISLANDER

Note the well-made features and the intellectual build of the head.

Living as they do upon the rim of the Arctic Circle the Eskimo are accustomed to a primitive existence, without the aid of mechanical civilisation. Amundsen tells an incident of how in a dense Arctic fog, a party of Eskimo in *kayaks* (skin-canoes) appeared. Amundsen wanted to go ashore. They took him straight through the thick fog to the landing-place, paddling for threequarters of an hour at full speed.

"For these people," he says, "to have been able to row a straight course with such extraordinary precision, without a glimmer of daylight, seems to show that they must be possessed of a sixth sense."

But this so-called "sixth sense" is not only found among the Eskimo. The desert-men of the Gobi and Saharah, the Red Indians of the interminable plains and forests, the

Australian blacks, the Zulus and natives of the African veldt—all have this same "sixth sense."

"DOBO" OR TREE-HOUSE.
(South Sea Islander.)

It does not appear to be anything to do with the country in which they live, or to be confined to any one race, but most

probably depends upon the necessity of a properly developed sense of location and direction. A natural life demands this "sense," but our civilisation very seldom requres it.

Amundsen describes a Red Indian he came across, called "Old Thomas," who spoke four languages: English, French, Eskimo, and his own tribal tongue; he was very friendly, and told much about his many wanderings.

The Eskimo he came across learnt Norwegian far more easily than the Norwegians learnt to understand Eskimo.

Moreover, the primitive races are not altogether devoid of that kindly spirit, self-respect, and courtesy which their more civilised brothers like to imagine is the outcome of modern civilisation.

The following was reported in the daily press, November 5th, 1913: "Professor Hautzel, a scientific explorer, travelling in the Arctic regions, was shipwrecked in the ice-pack. He broke down in health from cold and exposure, and died. A small party of Eskimo did all they could for him while he lived. After death, they accorded him a Christan funeral, and erected a cairn over the body, with a touching inscription. He was dragged on a sledge for six weeks by a faithful Eskimo."

Bates, the naturalist, on the Amazon writes: "We were obliged to cut our way through a long belt of bamboo underwood, and not being so careful of my steps as my companions, I trod repeatedly on the flinty thorns which had fallen from the bushes, finishing by becoming completely lame, one thorn having entered deeply the sole of my foot. I was obliged to be left behind; Lino, the Indian, remaining with me. The careful fellow cleaned my wounds with saliva, placed pieces of isca (the felt-like substance manufactured by ants) on them to staunch the blood, and bound my feet with tough bast to serve as shoes, which he cut from the bark of a Monguba tree.

"He went about his work in a very gentle way and with much skill, but was so sparing of speech that I could scarcely

get answers to the questions I put to him. When he had done, I was able to limp about pretty nimbly. An Indian, when he performs a service of this kind, never thinks of a reward."

In another place, he writes:

"The Maraua tribe of Indians (South America) will not adopt civilised customs." "We saw an erect, noble-looking old fellow, tattoed, as customary with his tribe, fishing under the shade of a colossal tree with hook and line. He saluted us in the usual grave and courteous manner of the better sort of Indians as we passed" ("River Amazons," chapter xiii.).

HONOWIT CHIEF.
(South Sea Islands.)

He speaks of "the quiet politeness which comes so natural to the Indian when occupying the position of host."

Some interesting facts are forthcoming upon the moral standard of primitive folk.

Of the Flathead Indian women (Buffalo Plains) we read: "Chastity is particularly esteemed, and no woman will barter her favours, even with the whites, upon any mercenary consideration. She may be easily prevailed upon to reside with a white as his wife, according to the custom of the country, but prostitution is out of the question—she will listen to no proposals of that nature. Their morals have not yet been sufficiently debauched and corrupted by an intercourse with people who call themselves Christians, but whose licentious and lecherous manners are far worse than those of savages" (A. Henry's "Journal," 1811).

Dr. Hadden's scientific expedition among the Head-hunters of the South Sea Islands discovered that:

"The old men taught the boys what they might and might not do as men. The code of morality . . . was very high."

The savage may not marry within his *totem*. The totem-group is distinguished by a totem-sign, generally an animal or tree.

"Snake may not marry snake." "Emu may not marry emu."

We find then, that the Spartan habits and training of the children of primitive peoples produce certain results which we, under civilised conditions, do not attain, but which might be extremely advantageous to us in our present stage of development.

Briefly, these results are :

Physical hardihood, by a systematic and careful outdoor training, tests of manhood, and initiation.

Instinct, or intuitive wisdom. By constantly using and improving this natural faculty, the art of quick observation, alertness, and rapid deduction, results. It necessitates the co-ordination of all the senses. The brain under such a primitive education becomes keen and alert all round. Memory is brought into instant use. There is no time for books of reference. This kind of knowledge becomes racial instinct, and is handed down. Book-knowledge is not.

Manual dexterity and cunning handicraft is of necessity developed when everything has to be made from beginning to end—whether it be a tent or a spearhead, a boat or a bow. This means that primitive man is able to construct, he has a keen appreciation of form and shape, largely inherited and handed down. He is able to do such work with his own home-made tools of flint, bone or wood. The faculty for design is encouraged by the pleasure he takes in the work he is doing—witness the carving and inlay-work on the war canoes and paddles of the South Sea Islander ; the symbolic decorations of totem-poles ; the decorated *tipis* and marvellously beautiful feather robes of the North American Indian (*vide* Ethnographical Room, British Museum).

Honesty and Morality are of a high standard among primitive folk, not so much because they *cannot* "go wrong" as because under a natural tribal system there is no reason why they should. A standard of public opinion is set by the tribe, and this influence is more binding than any legal suppression or restriction.

In many ways civilised man has progressed far beyond primitive tribes, especially in science. But in so doing we have needlessly thrown away much which would be of the greatest use in our present condition—not the least being physical hardihood and innate cleanliness of mind.

AUSTRALIAN SHIELD.

I propose, therefore, that we should seek to recover all that was wholesome and beneficial to the existence of natural man, and then seek to engraft on the more healthy stock our modern knowledge and more expanded intellect.

We have shown that alterations could be made, might be made, and, indeed, *must* be made—if the nation is to live through the future.

This naturally brings us to the point—what *shall* be done ? What *can* be done ?—*and how ?*

Some years ago the Chinese Government determined to make an end to the Opium Traffic which was ruining the country. It was a terrific problem to tackle, but they set about it in that calm and unhurried manner so characteristic of the East.

Instead of trying all of a sudden to root out the evil they allowed the people *ten years*, and for each year the Government laid down certain strict regulations, a graduated system of eradication, which was calculated to stamp out the trade and consumption of the drug by the end of the tenth year. The

scheme was put into practice and rigidly enforced year after year, and, sure enough, by the end of the tenth year the Opium evil was all but extinct.

Now I do not say that ten years would be long enough to deal with the present problem, but the same systematic method would work just as certainly and surely. Institute a graduated system of emancipation, and begin by emancipating the children from the deadly poison of the cities. Do not imagine the scheme would take hundreds of years to deal with. Remember we are dealing with life itself, and have Nature on our side. The regeneration of *one* generation means the regeneration of the next. Some would think the scheme as wild as the search for "perpetual motion." But life *is* perpetual motion. Once establish a new start and it goes on, not by simply spreading like a river, but by multiplying and re-multiplying at compound interest.

HEAD OF MAN OF A LIVING TYPE.
Worku Tribe.
(AUSTRALIA.)

The only way to institute the new system and to make it eventually a national system, is for all who are interested in National Welfare to put it into practice at once. No hard-and-fast lines are laid down, and the variations in various camps may and should differ indefinitely. The one and only link which will bind all these branches together is this: The training is an outdoor training, which advocates a clean outdoor life.

This Part of the Book is therefore devoted to a detailed description of the method in practice, and may be regarded as a working model by those who see the necessity for a new and more hygienic method of training, and also by those who are already working in existing organisations, societies, clubs, and movements for the betterment of the race.

It may therefore be useful to parents, schoolmasters and teachers, scoutmasters, boys' and girls' club workers, and social workers of all kinds.

BABYHOOD

Nations are gathered out of nurseries.—*Kingsley.*

CHAPTER I

THINK ON THESE THINGS——

O Mother, it was hidden in your heart—the desire.
In the dolls of your childhood it was hidden ;
in the life of your mother's mother it has lived,—your baby child.
In your hopes, your loves, in your life ; in the life of your mother,
In the lap of the Great Mystery it has been nursed for ages.
In your girlhood, when your heart was opening like a wild flower, it hovered as a fragrance.
Its tender softness blossomed in your youthful limbs,
It has floated down the stream of the world's life, and at last has stranded on your heart. *Tagore.*

ALL primitive nature-worship and nature-philosophy is based upon the miracle of motherhood. Thus we read : " Corn was considered sacred, being termed 'mother,' and at the time of planting it was thought that the sowing of the seed by women rendered such seed more fertile.

" The earth itself was considered as a person in both form and body, every portion of which was potent and filled with life, and this life was in turn transmitted to those who lived or fed upon her. The trees and plants were thus reckoned as component parts because they received this life-giving substance. . . .

" As a giver of life to these trees, plants, or other products, the earth is almost universally regarded with affection, and called Mother " (" The American Indian," Miner).

In spite of all the nonsensical, and often harmful, magical notions and ridiculous beliefs prevalent among native tribes,

they have a certain instinctive wisdom with regard to motherhood which our modern civilisation appears to have lost.

For instance: "A pregnant (North American) Indian woman would often choose one of the greatest characters of her family and tribe as a model for her child. This hero was daily called to mind. She would gather from tradition all of his noted deeds and daring exploits, rehearsing them to herself when alone. In order that the impression might be more distinct, she avoided company. She isolated herself as much as possible and wandered in solitude. Not thoughtlessly, but with an eye to the impress given by grand and beautiful scenery."

As soon as the child is born, the hopes and desires which occupied the mother's mind are now vocalised by all about the child, who is as yet quite unresponsive to their appeals to his honour and ambition. "He is called the future defender of his people, whose lives may depend upon his courage and skill. If the child is a girl, she is at once addressed as the future mother of a noble race" ("Indian Boyhood").

It is a well-known fact that the most hideous monstrosities and malformations have been produced when the *mental* condition of the mother during the pre-birth period has suffered a shock, or received some vivid impression of the horrible. A sudden fright has been known to have disastrous effects upon the *physical* formation of the offspring. Here we see the most astonishing example of mental or thought-influence over matter. Upon the mental attitude of the mother during pre-birth depends to a great extent the *physical* and mental formation of the child. If it is true that some terrifying shock, some hidden dread which persists in running through the mind stamps its expression upon the body within the womb, it is equally true that beautiful thoughts—calm, tender, strong, happy thoughts will have the opposite effect, and tend to produce the strong, calm, sturdy infant, mentally and physically "fit," with every chance of developing into splendid manhood or womanhood. This natural effect has not been

lost sight of in the instinctive education of primitive tribes—yet under our complex system of civilisation there is no room for mentality, and no great importance is laid upon thought and mind-control at this important period. Here at any rate the "savage" has the better of us, and *by instinct* he is scientifically correct!

It must be realised then, by those who would practise this natural system of racial reconstruction, that the education of the child begins long before it is born and while yet it is within its mother's womb.

The protoplasmic structure has received certain inborn tendencies—both on the mother's line of descent and the father's—which we call inherited tendencies; and it is largely in the power of the mother to decide *which* class of tendencies, the harmful or the beneficial, shall arrive at fruition. The fate of the child is in the balance.

Every mother will see the necessity of bearing this in mind, and should begin to exercise that mental self-control, and the habit of quiet and beautiful meditation, months before the child is to be born.

The future of the race depends upon the mental attitude as well as the physical health of the mothers. The thoughts of the mother have a vast influence for good or evil on the specialised material which goes to the making of brain and body. Such thought-influence may have a far-reaching result in the moulding of the world.

Therefore it is well that the mother should dwell upon those things which are good, clean, and strong, grand and heroic.

It is difficult to give instruction for thought-exercise, but the following suggestions may be of use:

O Mother, you who are to build up the men of the land, think,—let your thoughts dwell many days before the coming of your child—upon those things which are great and illustrious, upon those men who have been daring and heroic, and desire that the child you bear be strong, nimble, clear-minded,

and well-looking, one that shall grow up a wise man and a leader of the people,—for of strong leaders with wisdom we are greatly lacking.

Now these are those things upon which it is well that you should think: Of King Arthur and his Knights of Ancient Chivalerie; of Sir Galahad the pure, and Sir Bedevere the true and steadfast to the end. Of bold Robin Hood and his Merry Men in Lincoln-green; of the natural life these forest-lovers led, and of how the fascination of such a life envelops every boy; of their stout hearts and stout ash staves, and of the picturesqueness of the outlaw-camp under the greenwood-tree.

Of the quiet calmness of the East, the solemnity of silence and of moonlight; of the quiet and placid calm of self-reliance, and the character-building influence of self-control and meditation; of the everlasting well of pure content, and of the stars that never hurry, never fret.

Of the beauty of never getting out of temper, and of having perfect control of body, face, and mind.

Think of the beauty of naked Nature; of the supple interlocking of muscles in the body of a swiftly running deer, of the quick sense, the unerring judgment in smelling, watching, and hearing of the wild creatures of the woods.

Remember the golden green flicker of the sunlight through the leaves, and the smell of pine-needles on a cool, summer evening; of the colour of the twilit sky; of the clear twinkle of the stars.

Recall the exploits of the Greek Heroes, of Perseus the Gorgon-slayer, of the Quest of the Golden Fleece, of the building of the ship "Argo," and the heroic Training of the Sons of the Heroes.

Dwell upon all the immortal ideas of childhood; of faeries and of fairy-rings, of magic-carpets, secret signs, or schooners, redskins and buccaneers, and "all the old romance retold exactly in the ancient way." Of simple songs, of folk-lore tales, and old-world Nature-myths, "where more is meant than meets the ear."

Greatly desire that the child you will bring into the world shall grow up with clean white limbs and nimble muscles, with the glint of the morning dew in his eyes, and the gleam of sunlight in his smile, with the calls of the woodfolk in his voice, and the ripple of the river in his laughter.

Above all desire that he shall grow up to think clearly on his own account; that he shall help to release us from the choking overgrowth of civilisation.

Desire also that he may have within him the fanatical energy of Mahomet, the kindness of Christ, the calmness of Buddha, and the judgment of Confucius.

Hope continually for the honour of bearing a great and wise man, one who shall show the way to the ignorant and down-trodden, and set free the rich from their prison house.

Rest your thoughts upon the silent courage of the great explorers; of the men who have dared the unknown; of the men who have traversed the deserts of Mongolia and the wastes of Thibet; of Captain Scott and of the heroic Oates, who went out to perish in the blizzard; of all the other splendid men who have shown us the way.

The thoughts which you shall dwell upon during these days shall not be in vain. You will be actually moulding "A Man." Such a one perhaps as may see clearly how to deliver us from our too sophisticated and complicated way of life.

. . . . . .

We have not done with birth when the child arrives. The process of birth is the unfolding of living material. The chestnut is wrapped in a protecting sheath. The green sheath divides and the chestnut is *brought forth*—but you would not say it was born. It has only reached one stage in the many stages which constitute birth.

It is so with the child. Long after it has been brought forth it goes on being born,—the material continues unfolding. It annexes outside material but continues to unfold—continues

being born. The development is visible. You notice it day by day. Here is the unfolding of another birth,—the dawn of the mind.

The parents—father and mother—are equally responsible for this birth; as they were for the first.

This later stage is the latest development (the most recent development) in the world of life, and therefore the longest and most difficult of all the manifold stages of being born. The others have been acquired by earlier forms of life and made easy by all the numberless repetitions of millions of ages; but this later extension only dates from the birth of man,—a thing of yesterday. It not only takes longer, but, being so comparatively recent, is more doubtful, more uncertain, and far less sure of coming to its rightful completion. One is afraid that in most cases it fails to arrive at this completion. I mean that it might have continued and gone farther, if the natural process of unfolding had not been interrupted and stultified.

If you do not wish the result to be an untimely birth,—if you do not wish the birth to be premature and incomplete,—if you do not wish it to be *un*natural,—during infancy and childhood let the child grow up face to face with Nature.

An artificial incubator can no more be used for the development of the human mind than it can for the human body. It produces minds that are cut short, unnatural and incomplete,—in fact, an abortion.

The evil is that we prefer this. Such a mind is more quickly developed and more adapted to the mechanism of our mechanical existence. Had you allowed it full play it might have become "an original," and this would have been disastrous. It would never have fitted in with the social order of things.

But as Kingsley says, "Nations are gathered out of the nurseries," and as Nature has been the nursery of all great men it seems highly probable that it might be the nursery of a great nation.

CHILDHOOD

"A Little Child shall *Lead* them."

The faces of their children come to me pleading, pleading—every bit as much as the children of the poor—pleading for one touch of Nature, of children who have been stuffed with lies all their lives, who have been told that they cannot do without this or that and a thousand things—all of which are wholly unnecessary and a nuisance. . . . Children who have been taught . . to despise manual labour and to reverence ridicule, to eat and drink and dress and sleep in unbelief and against all their natural instincts . . . till their young judgments are confused and their instincts actually cease to be a guide to them.

Edward Carpenter.

CHAPTER II

AWAKENING WONDER AND THE SPIRIT OF ADVENTURE

Never tell a child it has a soul; tell a child it is a soul—and has a body.

THE little child is the leader of all that has ever lived. He is the highest and the latest development that all the millions of ages have yet produced. He is the born leader of men just because he is the latest. Let us hear what a leader of men has to say:—

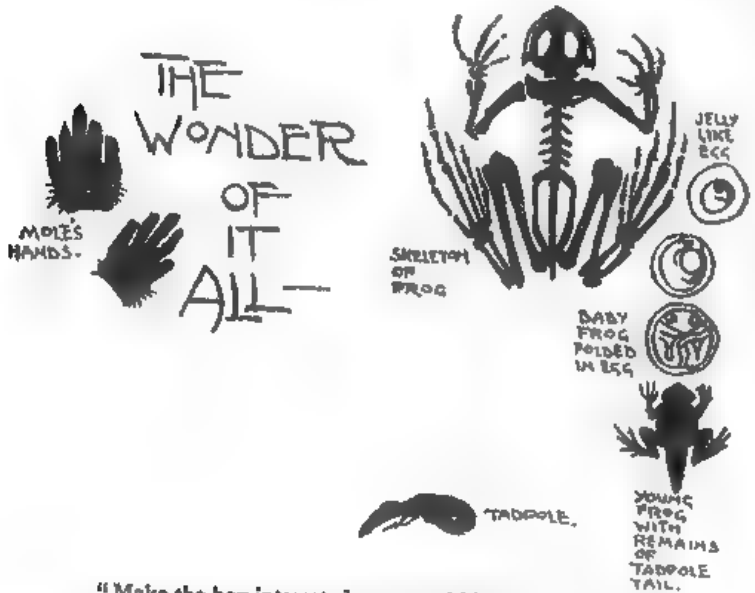
"Make the boy interested in natural history if you can; it is better than games; they encourage it at some schools. I know you will keep him in the open air. Above all, he must guard, and you must guard him against indolence. Make him a strenuous man. I had to force myself into being strenuous, as you know, I had always an inclination to be idle" (*Captain Scott's last letter to his wife*).

This quotation from the last letter of the heroic Captain Scott, written on the fateful Antartic Expedition, sets the keynote to the training of the child.

"I know you will keep him in the open air . . ." wrote the great explorer. It is interesting to know that Captain Scott's wishes with regard to his little son were carried out to the full.

Little Peter has always been brought up as a strenuous open-air boy. He has been trained to see the uselessness and un-

healthiness of our civilised clothing, and it was reported in the papers that Peter "did not believe in clothes. He never wears more than a single linen garment-suit which leaves his firm legs bare, and he never wears a hat or shoes." When he went to school he was still to be an open-air boy—"no mufflers, no such unnecessary things as overcoats, and no extra blankets."



"Make the boy interested in natural history if you can."
Captain Scott.

Here then, in our midst, is a striking example of the value of a Spartan training during childhood, and the fact that a man like Scott, a man who had spent most of his life out of doors in the blizzards of the Antartic regions, should have thought it so vital that his baby son should be trained on a strictly primitive Nature-system must and does carry weight.

In the earlier chapters I have tried to show that a hard outdoor life is good for the race. Any real alteration in our social life can only be brought about by gradually grafting an outdoor life upon those who are still young enough to take advantage of it.

The natural reconstruction at which we aim has begun at birth and the child is to be allowed to run through the various primitive stages by which he naturally evolves until he comes to be a man and a parent.

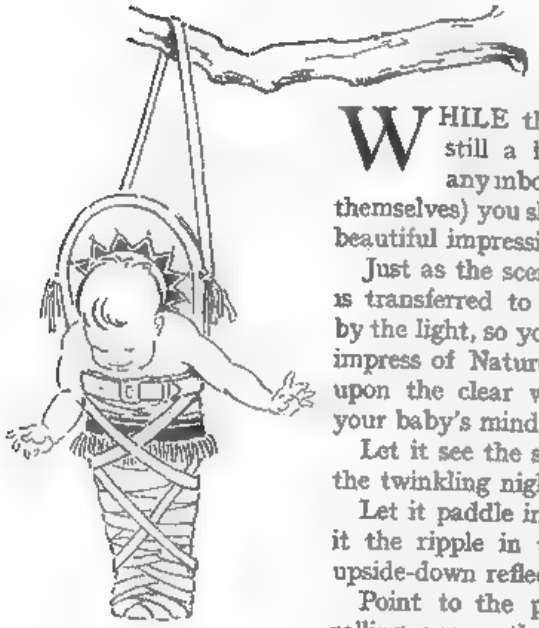
Childhood is the stage of awakening wonder, and in its desire to play and make believe and to listen to stories the child is not to be crushed or laughed at by the grown-up.

Dr. Archdale Reid. "A child's play is no indication of mere frivolity. It is the outward and visible sign of an eager and splendidly directed mental activity."

"The mind in the young animal or child gets the main education of early life through its play situations. The more so because they are the natural and instinctive way of getting an education in practical things."

CHAPTER III

EARLY IMPRESSIONS



WHILE the child's mind is still a blank (even before any inborn tendencies show themselves) you should stamp it with beautiful impressions, O Mother.

Just as the scene before a camera is transferred to the sensitive film by the light, so you should allow the impress of Nature to imprint itself upon the clear white blankness of your baby's mind.

Let it see the stars. Point up to the twinkling night-time sky.

Let it paddle in the water. Show it the ripple in the river and the upside-down reflection of the trees.

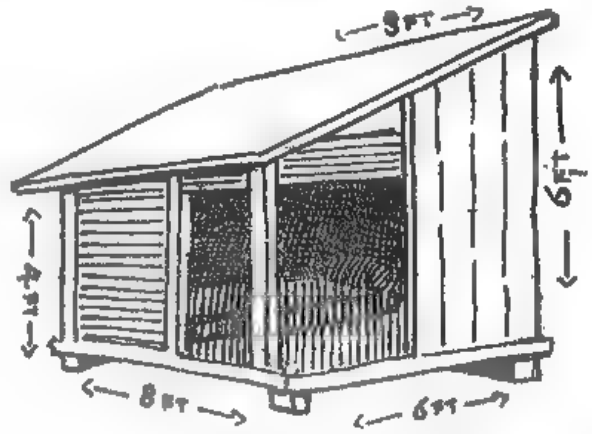
Point to the pure white clouds rolling across the blue sky like a fleet of sailing-ships.

Show it the tracks in the mud,—the imprint of birds and animals and men.

Point out the different creatures of the woods,—the squirrel

with the bushy tail, the rabbits with the white cotton-woolly tuft, the owl and the tiny squeaking bat fluttering in the twilit sky.

Let it toddle among the big trees. Show it the beautiful colour of the lichens, of the dead leaves, of the bursting bud, teach it to sniff the smells of the woods.



ROUGH DESIGN FOR A "BABY-HOUSE."

Made of wood, with Venetian blinds to let up and down; heather-mattress bed.

It is the impression of the environment which will mould the mental and physical development of the child, and such a training must begin while the child is quite small—even before it can speak.

To do this means that the baby must be out of doors as much as possible, and there is really not the slightest reason why the child should not live the greater part of babyhood in the open air.

It must not be smothered in shawls and frills and eider-

down quilts. While it is still a baby the woodcraft mother (the mother who sees the necessity for this primitive out-door life as a natural reconstruction for our unnaturally civilised conditions) will see to it that whatever else may have to give way the child shall not be denied the fresh air and the sunlight without which there can be no healthy living thing.

In the country there is no excuse except ignorance. Even in a town there is generally a back garden large enough to keep chickens. It is not half so important to keep chickens as to keep the child in good health. Therefore instead of building a chicken-house, build an open-air sleeping bunk—a "baby-house" in fact. Put up a tent and sleep out near the child—but do allow the tiny life that which is its rightful inheritance—nature and the out of doors.

When the child begins to pick up words the mind is just beginning to awaken into expression—but long before this the senses have been taking in every impression unconsciously.

As you read through the following sounds you will recognise at once the "babble" and "chatter" of your own baby:

AA ! AH ! O ! OO ! OH ! UGH ! EE ! H'M ! HA ! HE ! MM ! MA ! MHA ! MAM ! MUM ! P'H ! PA ! D'H ! DA ! DAD-D-DHA ! DAD-DA EE ! BA ! BAB ! BOO ! M'H ! MEE ! NAH ! NA-NA ! NAN-EE ! T'H ! TA ! TA-TA ! G'H ! GAH ! GOO ! G'M ! G'RR ! GEE ! P'FF ! SH !

This is just a fragment of that great vocabulary of original sounds used in low or savage conditions of culture among the remotely ancient human race (and still clearly traceable among the dialects of living native tribes) from which the languages of the world have gradually evolved.

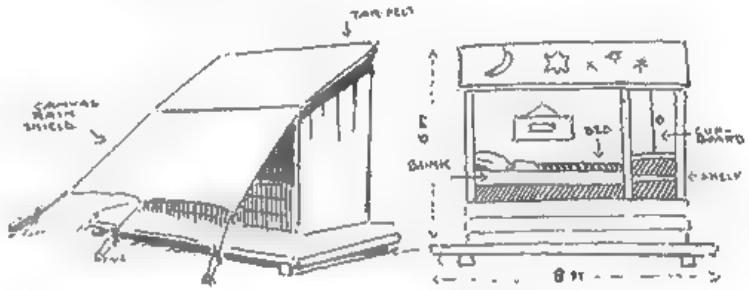
These sounds and cries are taken from words in the dialects of savage and primitive races—from the Red Indians, Peruvian, the South Sea Islanders, Africans, Hindoo (ancient Sanskrit)—and many others.

When the African negro cries out in fear, "Mama ! Mama !" he is really using the baby-talk of the whole world (he is crying

for his mother)—just as your own baby cries "Mamee ! Mamee !"

Thus you realise that your baby is struggling with the first elemental voice-sounds in an unconscious endeavour to "pick up" the language and to express itself, just as, long ago, primitive man the world over struggled to "give voice" to his feelings.

Your own baby is a little savage speaking the primitive voice-sounds of primitive man.



ROUGH DESIGN FOR OPEN AIR SLEEPING BUNK.

The child should always be treated sensibly and should always hear beautiful words. Pet names may still be pretty without being senseless: such as—"Twinkle-eye," "Little Ripple," "Mousie" (for one who is very silent and small), and so on. No tight clothing should be allowed. Tight clothing and neglect in properly washing the racial organs are frequent causes of sexual abuse in later years which have disastrous effects upon the health of the boy or girl.

The training of the child during babyhood then is to be an open-air training, and, whenever possible, the child is to be allowed to run about practically naked.

It is to gather its mental impressions from the outdoor

world and not from streets and houses, chimney-pots and lamp-posts.

Every effort of the mother should be used to make the little one a true "child of Nature."

You say it is yours. But in reality it was Nature's child to begin with. You may not rob the Great Mother of her child, nor the child of his birthright.

CHAPTER IV

CAMP EDUCATION FOR THE CHILDREN OF THE CITIES

Mr. Fisher revealed a strong disinclination to compromise on what he described as "the rights of youth." Youth, he declared, had a right to be educated, but under the existing system of elementary education much of the money expended was thrown away. Talk of the bill as tending to weaken parental responsibility was dismissed as entirely delusive. "After all, education is not one of the black arts—its function is not to suppress but develop individuality."—THE MINISTER OF EDUCATION. *Daily Press, March 14th, 1918.*

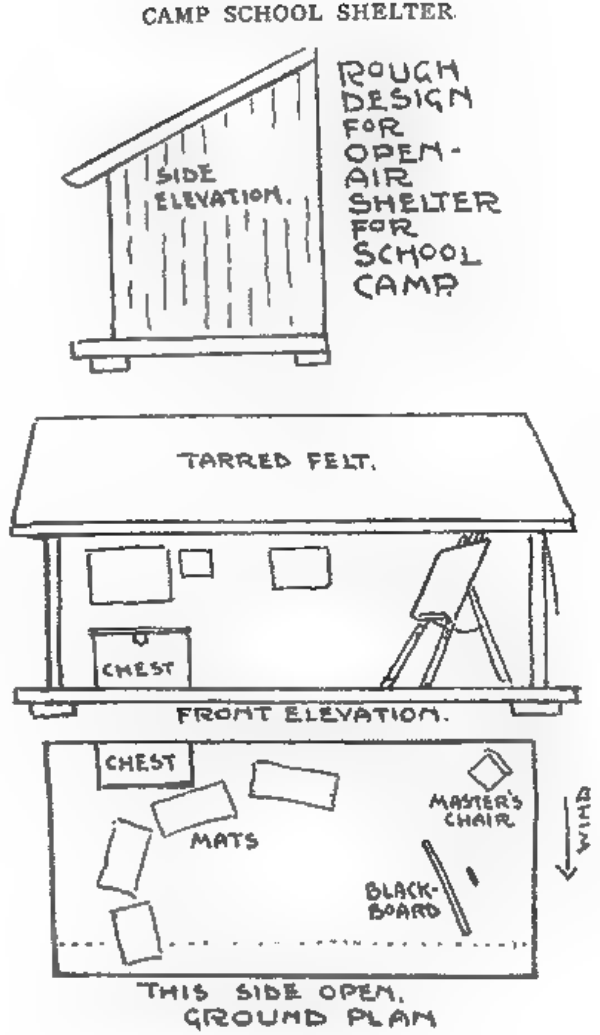
I.—THE ADVANTAGE OF OUTDOOR SCHOOLS

IT is ridiculous to suppose that school-work would suffer by being conducted out of doors in camp. Exactly the opposite is the truth. It is owing to our present system of imprisonment that both teachers and scholars are more dead than alive. If you want to know the reason of this, you have only to enter a schoolroom when the boys and girls are turned out. But another and greater reason is not so easily detected by the visitor. It is this: the deadly dullness of the schoolroom produces a deadly dullness of the brain. It is the same with the technical classes. Wherever possible, the outdoor workshop is always the better. A number of lathes in the open, with the free air carrying off the dust, are not to be compared to the same number in a confined space. Nearly every sort of technical work can be conducted under open shelters. But there are certain exceptions. For instance, every one knows the Lancashire lass. She goes about with a thick woollen

shawl wrapped round her head and over her mouth. She works in an atmosphere, airy and well-ventilated it is true, but still abnormally heated. This is done because in a hot moist air the cotton can be drawn out thinner without breaking—without "losing the end of it." They are consequently very susceptible to chill. Their appetite also becomes weak, and they can only take dainty food. Yet the fashionable lady goes bare-necked out of doors, and so does the sailor on the open sea.

Again, in smelting and casting—as, also, in certain chemical processes—a drop of cold rain would be fatal. But the blacksmith can build his forge under a hedge, or ply his trade in a half-open shed. Not *every* kind of work can be done out of doors, but certainly scholastic work can be carried on better in the open. A great many schools are already conducted in this way. Unhappily, the "open" is too often nothing but an open yard walled round, and after the school hours the children return to the squalor in which they are bred, and where they are doomed to live for life.

The system of school camps away up on the hills would mean that elementary children are taken right away from the unwholesome congested and infested district. On leaving the infant school (for we cannot remove the infants till we remove the mothers) they are sent to the boarding school in the country—just as if they were children of respectable well-to-do people of the upper class; not that we propose to build permanent mansions We see no sense in building a walled-in city like a lunatic asylum, and calling it a school in the country. In these magnificent colleges, sports and athletics are encouraged to the utmost; games are compulsory. But the dreary classrooms, the dining-hall, the dormitories and the chapel, are also compulsory. You are a convict in a well-appointed prison, ordered out for exercise during certain hours. Only the rich can afford the luxury of this sort of education, and if they like it, they must have it—for the present. It is not an example which need be followed.



2.—Our Present Futile System

But what about undermining the responsibility of the parents by carrying off the children and feeding them gratuitously?—The children have to be fed as it is. With the same money collected from the parents we will undertake to feed the children infinitely better.

But surely this playground school would lower the standard of education? That is not possible. When a boy leaves school at thirteen, he wishes to apply for a situation; but he can neither spell nor write, nor think of a sentence. He has no idea how to begin his letter or how to end it. He began to go to school when he was five, and he has acquired next to nothing *in eight years*. This is not a single case, but a typical case only twenty miles from London.

Certainly we cannot afford to lower the grade of national education even if we could. The real question is how this education can be largely advanced Does anyone really think that by mending, doctoring, and tinkering round about the present method we can ever make it produce an intelligent population?

On the present lines, all that we do *in* the school is largely discounted *out* of school. Reckoning fifteen hours in the day and five hours in school, don't you see we have two to one against us? Can we expect any advance at the rate of one step forward and two back? Yet the general feeling is that we cannot increase the hours. The restricted conditions and the necessary discipline cannot be prolonged with any advantage, as far as the general day-school is concerned. Older children may go to the night-school Apprentices come to the technical classes after long hours in the workshop. The teachers complain of the difficulty of kindling any attention; at the same time they are fully aware that great allowance has to be made for weariness.

In the outdoor camp on the hills school would begin at sunrise and last all day. We do not mean fifteen hours at lessons, but an all-day schooling. The duration of actual lessons might last no longer than at present, but for all that the children would get an all-day training and rejoice in the school of the woods. It amounts to fifteen hours against five. But our complaint is that the children do not receive the five hours of instruction which they are supposed to receive.

In every school (except the largest and best) there is now an enormous leakage. The energy wasted on futile endeavour is not only expensive, but injurious. We pay for worse than nothing—for actual injury. The schools in the country really require just as many teachers as the schools in the towns. Children in various stages must be divided into classes, and they cannot all be taken simultaneously by one teacher and a young assistant. You cannot run a number of trains side by side on the same line. They all have to be shunted to make room for the express. If the teacher has five classes to attend to in five hours, it means that no single pupil receives more than *one hour's* instruction a day. The strain which is placed upon the teacher—the strain of perpetually coping with the impossible is an all-round evil, reflected and refracted and not to be estimated.

The larger the school, the less the difficulty is felt;—and here is the clue. If you could only enlarge sufficiently, there would be no difficulty at all.

In the national outdoor camp school we should institute the system of one camp, one grade; and the number of teachers appointed would always be in proportion to the size of the camp. The same number now employed would be used to far more advantage, for instead of wasting their energy on a futile effort, they would have a straightforward job. The teacher is able to claim the undivided attention of the whole school; and every individual pupil really does receive the five hours' instruction which is now a mere pretence.

But five hours of "labour made easy" is hardly a working

day, and we might very well expect the teacher to assist in the general work of camp-life, which all share alike. They should, by preference, have had a scout training, but this they must either acquire or give way to those who have acquired it.

We have to remember that the nation has sacrificed young men by the thousand, and the question which the Great War now brings home is this: how to make the most of that which is left. We must give up all pretences, and among others the pretence of educating the masses. We must make it a reality. There is no place now for the incapable—no place for the man who is superior to labour, and no place for the labourer who is uninformed. We cannot afford to waste bread, and we cannot afford to waste energy. There is no time now to stand with our elbows on a gate bemoaning the poor crop of a field which has never been properly cultivated.

3.—Camp Instructors, and where to find Them

The teaching capacity of the teachers now employed would be more than doubled when they and the children were redistributed. But what about Camp Instructors? Where are they to come from? Hundreds of Scouts come to be Patrol Leaders and, if we could retain them, would naturally pass on to be Scoutmasters, but as soon as they are old enough to go to business they generally have to leave the district. It is to be remembered that no Scoutmasters are paid one halfpenny, and that nearly all are young men with a living to get. Many, of course, have been lost in the war, but in ordinary times they pass into business houses, and are seen no more. Here again is a leakage of valuable power which is always running to waste—a waste incredible. Offer them a living wage, and how gladly would they chuck the office and the desk, the shop and the counter, the machine and the factory, to become National Scoutmasters in charge of the National Camps.

Then again, the young strong men, trained in a hardy out-

door life, who return uninjured from the battlefield, may be few. But will they again consent to measure out yards of muslin to young ladies? Will the heroes attempt to elbow aside the women clerks and say, "Look here, Emily and Jane, you young women have got to clear out of this and make room for us warriors. This is *our* dug-out."

We don't think so. But what are they to do? Are they to emigrate? or what use will the country make of them? If we owe them nothing else we owe them a living. They understand camp-life. And we shall want national Scoutmasters.

Expense?—The expense you go to in these unnecessary school buildings, together with all the expense of officials and inspectors, all the expense of doctors who cannot stop the diseases, all the expense of hospitals, convalescent homes, and reformatories—all this useless expense would very well defray the cost of promoting sound health side by side with a sound education.

4.—Cleanliness and Sanitation in Camp Schools

How many people are aware of the disgrace that rests upon us, and of how comfortably we sit down in this disgrace?—so particular, so fastidious, and so refined as we are! Under the present school system, in spite of daily examination and treatment, certain filthy conditions of the head and body are always with us. The most that can be done is to keep them in abeyance. They are never eradicated. Other insanitary conditions and needless complaints are always prevalent. And this continues without end. The officials are resigned to it as a dispensation of the Almighty on the poorer classes.

It is always the same story. As with the education, so with the physical and sanitary condition of the children. The little you can do within the school is altogether outbalanced by the outside environment. I have seen and know the condition of the trenches. But I also know that this condition can be

entirely eradicated in camp-life—unless, of course, in deserts like Gallipoli, where there was no water. If you could burn every house and every rag in the cities you might succeed in stamping out all these things—and, of course, that would be the right thing to do. Meanwhile, let us save the children. *They* didn't make the town what it is. Let us give them these three things: a clean camping-ground, a natural life, and a real education.

5.—The Meaning of Education

By education, we mean a general knowledge of everything and a special knowledge of something. It becomes more and more important to specialise, and yet you cannot specialise without having acquired a wide range of general knowledge. This wide range of general information can be far more easily acquired in a wide open-air environment than behind the closed door. You cannot take a troop across country and expect them not to notice the chirp of a bird, the sudden appearance of the brimstone butterfly, or the eccentric growth of a tree. A hundred and one questions crop up which would never occur in the ordinary routine of the classroom. Why is the sky blue if the air is colourless? Why is the briony poisonous? The everlasting "why" is the child's best friend. The subject drops and you think it went for nothing. I have seen a rook drop stick after stick before at last he succeeds in finding one which will exactly wedge between the fork of an elm. He is careful to procure *live* sticks, which he wrenches off with his own beak. He is not content to pick up dead ones. But there at last it lodges—a fixed and permanent acquisition, and it serves to anchor the forthcoming nest.

No particle of living matter can build itself without this first living molecule as a start, and the whole of the ultimate structure will depend on the character of this beginning

But now he must build. If he was intensely interested to

begin with, he will be intensely interested in accumulating and specialising.

It is exactly this "intense" culture which is wanted, but only on a living foundation is it possible. And although a "*liberal*" education originally meant a "*bookish*" education, the lesson-book is of all things the least likely to give the living starting-point. Book knowledge is no more the beginning than it is the end of education, though, unfortunately, too many teachers look upon it as both. They come to think of it as the beginning and the end of everything, because by this means they can get their teacher's certificate.

It may be said that this "intense" education is unnatural—that the wild man in a state of Nature would never devote himself to technical details and scientific problems. But he does—just as far as his brain will carry him. With us the mental capacity has continually extended, and must of necessity continue to develop. But the unhealthy development of the intellect results in an unnatural monstrosity. Only an architect gone mad would develop the upper story of a rotten and worm eaten tenement. If we feel, as we do, the necessity of intellectual development, it is ridiculous to think we can ignore everything else. By advancing in this way our advance, which we call civilisation, is in itself unwholesome. It is unnaturally developed, unnaturally disproportionate, and therefore abortive.

We ought to have preserved intact the very foundation of our being—the original man—the splendid physique of the unadulterated savage. We must now seek to recover it. Where shall we go? No artificial means will ever reproduce it. Unless we are content to go to Nature it will never be recovered.

6.—Primitive Teaching for Young Children

It is impossible in this book to give a complete detailed account of such a system. But in order to show what I mean,

I shall give a few examples, and hope that the open-air mother, father, or teacher, will take the trouble to carry these suggestions further, and to adapt them, and enlarge them for the particular local conditions of the district.

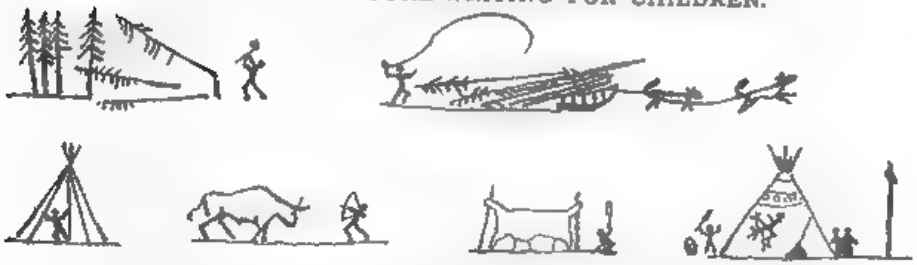
THE DOVE, THE SUN, AND THE LAMB, WITH THREE CROSSES, SIGNIFYING THE TRINITY.

(Wampum of a Hudson Chief converted by the Jesuit Mission.)

The art of "Picture Writing," for instance, is one of the finest educative exercises, and all young children take to it naturally.

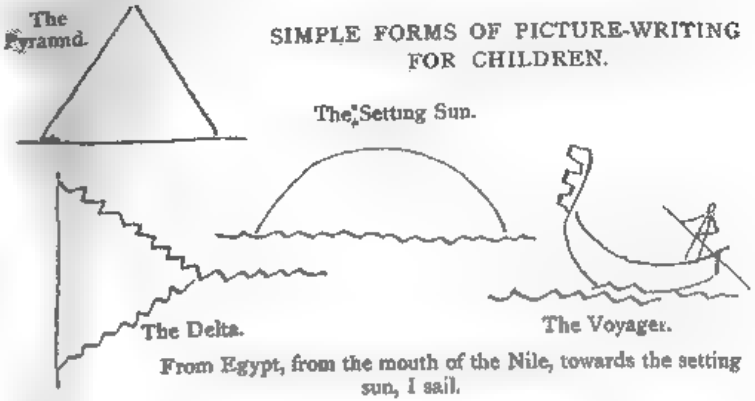
Picture writing is the art of illustrating a simple story. Children can do this long before they are capable of spelling

A STORY IN PICTURE-WRITING FOR CHILDREN.



words and forming them together into sentences. It appeals directly to the eye, and is therefore simpler than writing.

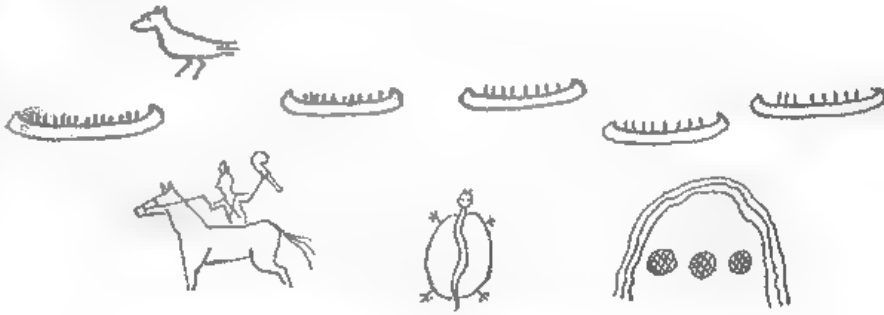
It has one very great educational advantage. However poor the drawing, the picture-maker is obliged to "visualise" the various objects. He must actually see the scene in his



SIMPLE FORMS OF PICTURE-WRITING FOR CHILDREN.

From Egypt, from the mouth of the Nile, towards the setting sun, I sail.

mind's eye. This habit of clear conception is afterwards invaluable to the writer. It enables him to convey a direct meaning, instead of ambling about with too many needless words and meaningless phrases.



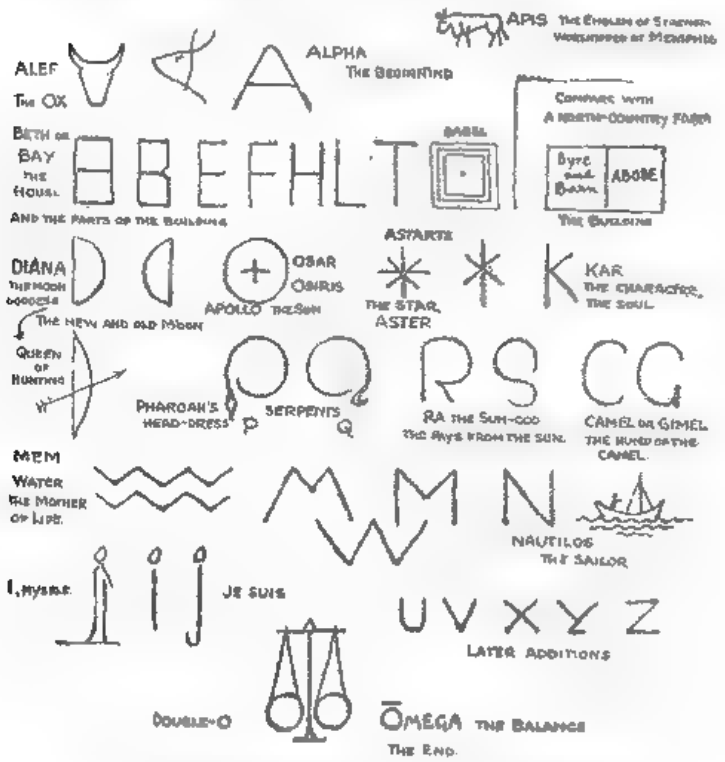
"Flying Wolf" (leads) expedition of five canoes, each manned by number shown—against pistol and horse—joins with Snake and Tortoise Tribes the three are united on the war-path.

(On the face of a rock on the shore of Lake Superior, copied by Schoolcraf

You might occupy many pages in trying to describe a machine, where two or three drawings would make it all clear at once.

The child should be allowed to use a gummy indian ink. Fluid writing ink is more liable to blot.

HOW TO TEACH THE A B C TO YOUNG CHILDREN.



All children should be taught the evolution of the alphabet.

HOW TO TEACH THE A B C

The construction of the Alphabet and the construction of the Temple went hand in hand. The building of religion required sacred symbols ; the building of the walls necessitated simple geometrical figures. The mystical and the practical were associated in one architectural impulse.

The letters of the alphabet betray the dual origin. Picture symbols could only be built up into writing by the introduction of geometrical angles.

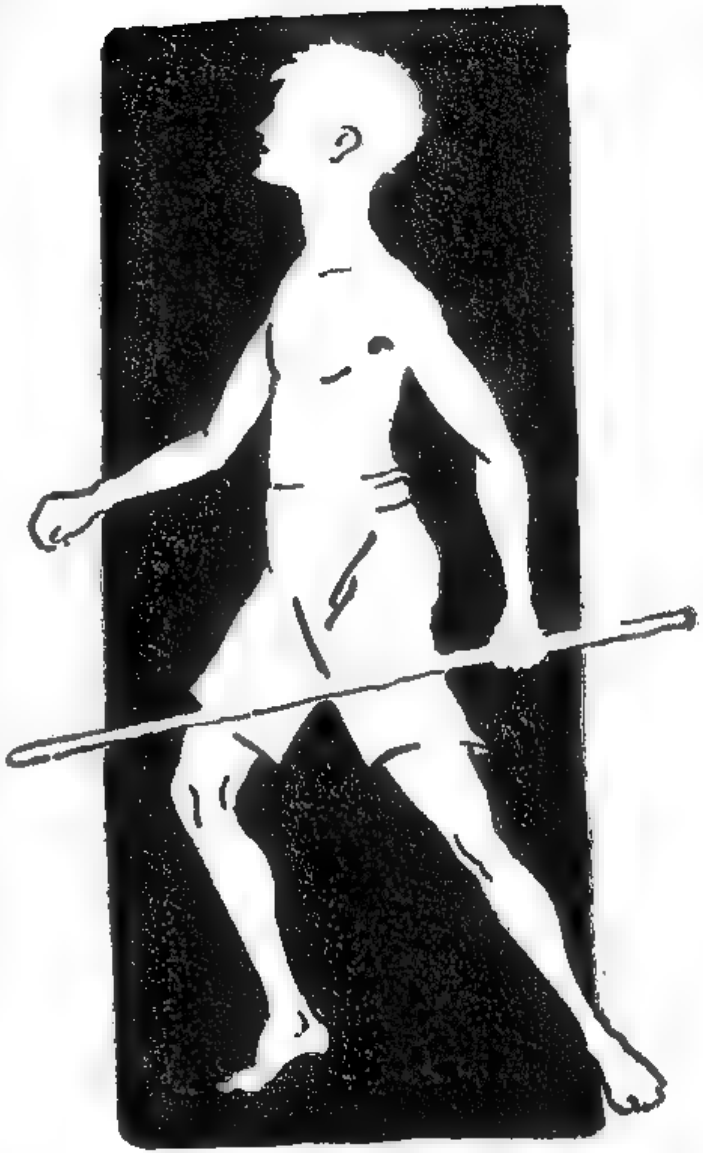
Primitive picture drawing will stop short without the assistance of geometrical lines for scaffolding.

In the capital letters of the alphabet we have the simplest and most natural way of introducing both drawing and geometry. Also the letters have "a meaning," they quicken the interest of a child. The alphabet is no longer a senseless muddle, but the beginning of science and art, religion and literature.

How easy to show the child that all the letters may be grouped into three tribes : right-angles, triangles, and circular shapes. But now, after painfully learning to write, people are unable to express themselves by the use of drawing, and even unable to distinguish one angle from another. Let the child be given a whitewashed board and a piece of fine charcoal, and allowed to amuse itself by drawing the letters.

God who created me
  Nimble and light of limb,
In three elements free,
  To run, to ride, to swim ·
Not when the sense is dim,
  But now from the heart of joy,
I would remember Him :
  Take the thanks of a boy.

H. C. Beeching.



BOYHOOD

The boy is father to the man.—*Wordsworth.*

CHAPTER V

PRIMITIVE TRIBAL TRAINING FOR BOYS

The "Gang" Stage

For Boys from 10 to 14 and over.

The first requisite is to be a good animal.—*Herbert Spencer.*

WHETHER it be an Elementary School, Secondary School, Public School, Open-air School, Boy Scout Troop, Boys' Brigade or Boys' Club, the Primitive Tribal Training which I advocate will in each case equally apply.

There is practically no difficulty in obtaining the use of woods and fields in the case of village schools or schools situated in the country, and even in the towns and cities a bus or tram ride of some twenty minutes or so will take the children out to the open air.

Taking it for granted, that whoever is in charge of the children (teacher, scoutmaster, captain or social worker)—is desirous of taking up this training at once, the very first thing to set about is to obtain permission to use a field or a wood—or, in fact, any piece of land (not less than an acre, if possible) which may be used as a Tribal Training Ground.

I shall deal fully first of all with the training of Boys.

This Tribal Training is not an organisation, it has no headquarters, no badges, no secretaries, no committee meetings: it is simply—*Tribal Training.*

It is nothing more than a graduated system of camping and woodcraft for the use of boys' clubs, boy scouts, and boys' schools.

Here it is for those who want it.

These suggestions are founded upon actual experiment, and based upon primitive tribal custom.

Having obtained permission to use some wood, field, common, paddock, or open space, as a Tribal Training Ground, the next step is the formation of the Council Circle.

This Tribal Training is based on the fact that in his habits, instincts and desires, *the boy is a primitive man.*

This being so, the centre of gravity and the pivot of all activity is the Council Fire, for—

The Council Fire was to primitive man the place of wisdom. It was only when primitive man first gathered round the camp-fire that they "held council" one with another. It was round the Council Fire that they exchanged the lore of the wilds, told and retold their legends, and initiated their boys in the arts of hunting, scouting, and the secrets of Nature. This was the earliest "schoolroom," and the only natural one for the boy. To this day civilised man still loves to sit and yarn "round the fire"—so strong is inborn instinct. Thus, the Council Fire is the very core, the heart, and the mainspring of Tribal Training.

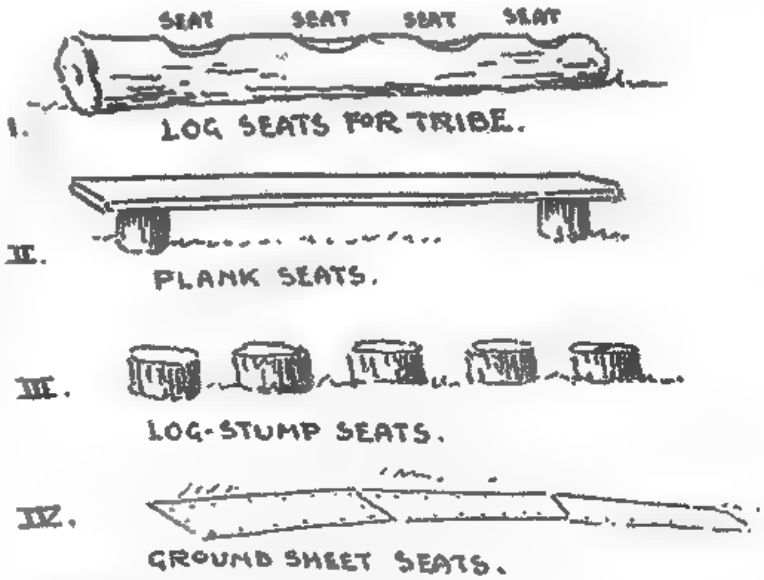
The diagram on page 162 shows the formation of the Council Circle and the Tribal Camp, which I have used successfully in my own camps, and which is modelled upon the Council Circle of the Sioux, Blackfeet, Iroquois, and other primitive tribes.

It is for the boys themselves to arrange the marking-out of the Council Ground—the instructor or teacher is only there as an overseer and a guide.

Having taken the boys out to this field or wood, it is well to explain to them what the idea of Tribal Training is, why they are going to do it, how they will do it, and what sort of training it involves.

In doing this, squat them down on the ground; bring with you such books as "The Last of the Mohicans," "The Scalp Hunters," "Scouting for Boys," books by Ernest Thompson Seton or W. J. Long.

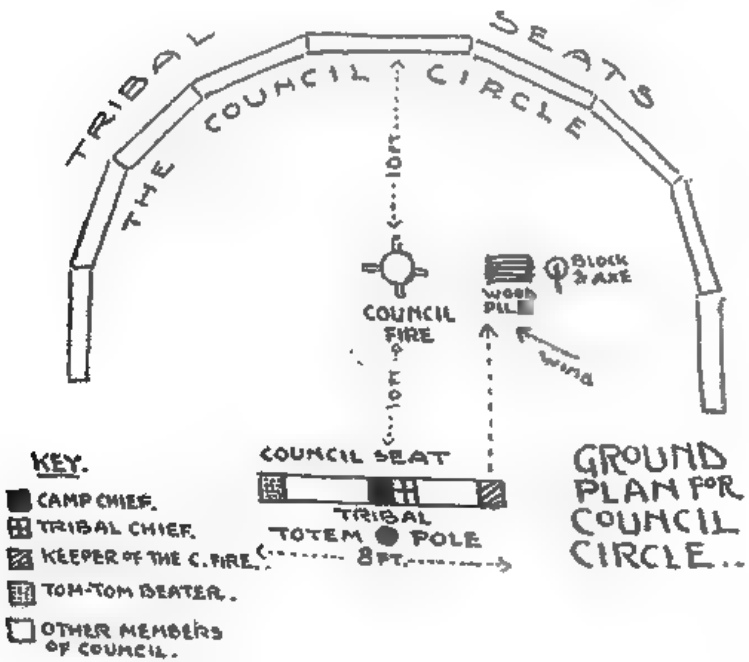
Explain quite simply that this is a new outdoor education, which will teach the things which are not taught in school—



SEATS FOR COUNCIL CIRCLE.

"the School of the Woods," in fact—self-control, silence, tracking, sign-sending, smoke-signalling, war-dancing, hut-and tent-making, totem-lore, and all the mysterious and exciting things which they read about in books of adventure. Now go on to explain that this is the Council Ground of the Tribe, that here they will hold their Night-time Pow-Wows, their

Council Fire Ceremonies, their Tribal Dances, and here they will pass the Tests of Endurance just as if they were primitive Indian and Zulu boys.



It will be something new, something which the boys are eager to learn and something they are always wanting to do—to live a life of adventure out of doors.

They will want to form a Tribe as soon as it is suggested to them.

The next thing then, is the pegging or marking-out of the Council Circle.

Fix the spot where the Council Fire is to be lighted—(generally in the centre of the field)—and then get them to pace out the distance from the fire to the Tribal Seats and the Seat of the Camp Council, behind this will come the half-moon formation of the Tribal Camp. This may be omitted, of course, if a camp is not possible, or tents may be added later. (See diagram.)

CHAPTER VI

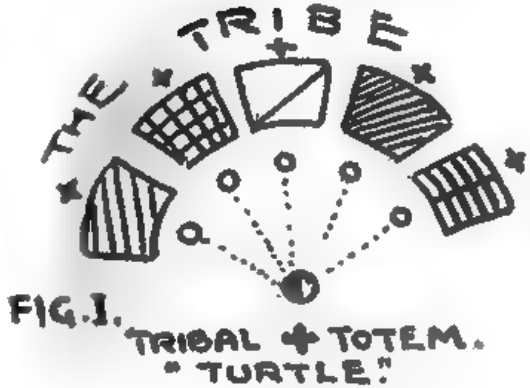
THE FORMATION OF A "TRIBE"

TO form a group of boys into a "tribe" we must have the formation of a primitive tribe in our minds. Now the basis of the primitive tribe is the "Totem."

"The totemic tribe is divided into clans, the members of each clan connecting themselves with, calling themselves by the name of, and even deriving their mythic pedigree from some animal, plant, or thing, but most often an animal; these totem-clans are exigamous, marriage not being permissible within the clan, while permissible or obligatory between clan and clan. Thus among the Ojibwa Indians of North America, the names of such clan-animals, bear, wolf, tortoise, deer, rabbit, etc., served to designate the intermarrying clans into which the tribes were divided, Indians being actually spoken of as bears, wolves, etc., and the figures of these animals indicating their clans in the native picture writing. The Ojibwa word for such clan-name has passed into English in the form "totem," and thus has become an accepted term among anthropologists to denote similar clan-names over the world, this system of dividing tribes being called Totemism" ("Primitive Culture," Chapter XV., 234–5. Tyler).

The following chart shows the simple form of tribal organisation which is to be found in more or less elaborated totemistic systems among savages and primitive folk the world over:

Fig. I.—The Tribe.
Fig. II.—The Tribal Council.



Thus the Bechuana Tribe of Africa is divided into clans or patrols, each with a "Siboko" (crest or emblem), usually an animal or plant, which they refrain from eating.

Among the Iowa (North American Indian) tribe the five *gentes* (clan groups) are known as:

1. "The Black Bear" Clan (*Tuna-pi*).
2. "The Wolf" Clan (*Mi-toi-ra-tee*).
3. "The Eagle and Thunder" Clan (*tce-xi-ta*).
4. "The Elk" Clan (*Qo-ta-toi*).
5. "The Beaver" Clan (*Pa-gca*).

The number of clans in different tribes varies; the Mohawk (Iroquois) tribe, for example, have but three, whereas the Wyandot have twelve.

In organising a tribal group for the training of boys much the same formation is advisable.

The Camp Chief—i.e. schoolmaster, scoutmaster, teacher, social worker, etc.—will therefore form the unit in the following manner, with any modifications or additions which the particular local conditions may require:

INDEX TO TRIBAL FORMATION

	Page
The Tribal Totem Pole	167–9
1. The Camp Chief	273–290
2. The Tribal Chief (his assistant)	
The Members of the Camp Council:	
1. Keeper of the Council Fire	175
2. Beater of the Tom-Tom	176
3. Tribal Totem Keeper	177
4. Keeper of the Legends	178
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6. Tribal Medicine Man	181
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and the Clan or Patrol Chiefs.

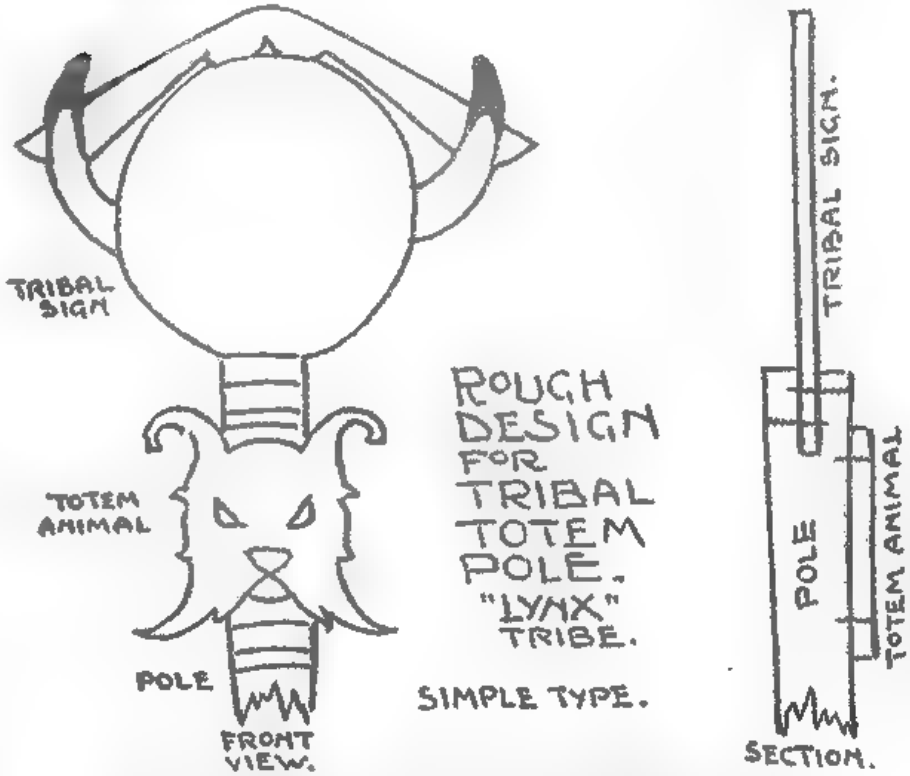
The Tribe:

Divided into Clans of eight boys, each under a Clan Chief and Second

Each Clan has its Totemic Sign.

Two or more Clans make a Tribe. Fifty is the maximum number of members in one Tribe.

The Tribal Totem Pole stands at the head of the whole tribal organisation, because the Totem is the emblem of the honour of the Tribe.



This Totem Sign stands for the ancestral wisdom, the underlying philosophy, the primitive instinct, the Nature-worship, and the ethical ideal of the outdoor life.

In a primitive tribe, the Totem is sacred. It is not to be touched, except by the medicine-man of the secret society.

It must be guarded against enemies, and its mythical traditions handed down from one generation to another.

This was because the Totem represented the origin of the race and stood for pure descent. All the woodcraft and knowledge, all the bravery, wisdom, and mystical lore, was represented by the Totem. While each man had his own "strength" (or "medicine"), this was the strength of the tribe. It was a generative emblem. For this reason we take it and use it to represent the starting-point of a stronger and healthier race, bound together by racial instinct as a new generation. This would establish a new type of clear-blooded clear-minded people who would revere their Totem, or "strength," and, naturally, wish to maintain their "caste."

Boys undergoing this Tribal Training should be taught that, just as the colours of a regiment stand for the honour and glory of the unit, so the Tribal Totem stands for all that is honourable and good in their own tribal organisation.

THE DISC OF RĀ (EGYPTIAN SUN-GOD)

(The Circle of Eternity).

The Totem of the tribe, therefore, is a Symbol, a Crest, which stands for primitive honesty, primitive skill and craft, primitive cleanliness and primitive hardihood of body and mind.

This Totem Sign has a meaning, and to those who are initiated it may be read as follows:

1. The Circle of Eternity—"for ever and ever," the Oneness of Everything—the Unity of the Universe—"All Life is Life."

2. The Horns of Power—for by living a life close to Nature we may acquire power, i.e. strength in body and mind.

(The Horns of Power).

THE HORNS OF THE ROMAN STANDARD.

3. The Key of Life—(the winged seed of the sycamore). By living a natural life in a natural environment, we shall retain Life and the Life-force, which continually opens new chambers of life

The diagram on page 167 shows a simple form of Tribal Totem; it should be constructed by the boys themselves, if possible in their school workshop or in their clubroom.

The Pole itself should be 10 feet high, and the Circle at least 2 feet in diameter.

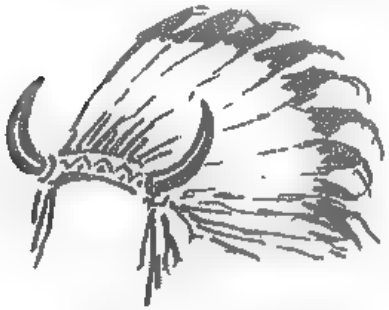
The Tribal Totem Animal should be chosen by the boys.

It is very necessary that the boys should be well acquainted with the habits, colour, skill, cries, etc., of the animal whose sign they have selected—and here is a golden opportunity for a natural history lesson, with,

ELABORATELY CARVED "BEAR" TOTEM.

perhaps, a visit to the Zoological Gardens to study its movements and habits first hand

Every boy of the Tribe must be able to draw the Totem-animal in simple outline—and here is another opportunity for the schoolmaster for giving an interesting lesson in freehand model-drawing in which his pupils will show a more than usual eagerness to learn because they themselves are thus personally



THE HORNS
(INDIAN CHIEF'S HEAD-DRESS.)

THE CONE.
(ASSYRIAN BAS-RELIEF. ABOUT B.C. 885-860.)

(The Cone or Seed-vessel of Life).

connected with the subject, and not merely copying some meaningless plaster-cast or test-card.

An intimate study of animal anatomy can in this way be inculcated, and, properly presented to the boy as part of his Tribal Training, which every primitive boy would have to learn, there will be none of that flagging interest so often to be observed in schools where the subjects taught have no immediate relationship to the life of the boy.

Among primitive totemistic tribes each clan group has its own totem-animal or plant, although all the clans of the tribe recognise the Tribal Totem as representing the honour and wisdom of the *whole* tribe.

Thus the clansmen use the clan sign as their badge or cognisance; they tattoo it on their bodies and paint it on their tents, huts, and equipment.

In the same manner the boy tribe will have their clan totems; thus a boy belonging to "The Bear" clan will be expected to know all about the habits of the bear, and must even be able to imitate or act the part of a bear to the life.

It will be seen, therefore, that this totemistic training embodies within it, hidden from the boy himself, *the germ of social morality*, together with educational matter, which the boy is only too keen to acquire for himself, because he is personally interested in the totem-animal whose crest he acknowledges as his own.

CHAPTER VII

THE CAMP COUNCIL

THE Camp Council is the governing body of the tribe. The Council is composed of the seniors and clan-chiefs with the Tribal and Camp Chief as leaders.

BOYS' CEREMONIAL MASK SOUTH SEA ISLANDS

Among the tribes of the Lower Congo such a body is known as "The Ndembo," and the members are called "Naganga," "the Knowing Ones." This is a secret society or club of seniors who have passed certain tests of initiation and are qualified to govern. They have a secret language of their own and a secret meeting-place where the mysterious rites are performed.

Among the South Sea Islanders such a council is known as the "Duk-Duk Society," and here again the youths are required to undergo certain tests according to rigorous rules of abstinence. The Council is not only the governing body of the tribe—but also the training-school. Thus, the members of the Council undertake the examination and training of those to be initiated into

the inner meaning of the tribal customs and ancestral wisdom. Writing on "Secret Societies and Masks," Leo Frobenius says: "The activities of the associations (i.e. societies or clubs) differ greatly. Although it may be assumed that as a whole it is nothing more than a system of education for the young, so to say, a course of instruction, many societies have acquired a secondary significance. They aim at certain definite objects, such as are required by the actual state of the country" ("Childhood of Man," Chap. XV.)

In certain African tribes a boy of 12–13 is taken over by the Council or Club, and, once admitted as a candidate to the examination, he will be killed outright if he does not stand the test. He is generally taken to a sacred grove where he has to live for several months alone in a hut. Masked members of the Secret Society bring him food. The boy must neither speak or leave his appointed place. Should he venture into the surrounding forest he is as good as dead. Every kind of ordeal is put upon him to test his firmness and courage. Mysterious noises and wails echo around him, fires are lighted at night in all directions—and his nerve is tried by every possible means—it is reported that fettered leopards and lions are used in order to try him. If the boy stands all the tests he is admitted to the initiation, having first sworn to keep all the secrets and without fail carry out all the instructions of the Council. The punishment for any breach of this oath is death. A masked member of the Council will come to him unexpectedly saying:

"The great purrah (society) sends thee death!"

In the Niger Delta district this body is known as "The Egbo" or "Tiger" Order. The Egbo has its "Idem" or ghostly representative—an invisible, or spirit-chief in fact. The Egbo drum signals the orders to the Tribe, which are strictly obeyed.

The Egbo protects people and property. A green bunch of leaves tied to a stake is the sign that the property is under

the protection of the Egbo. The Egbo hold secret council—(the Egbo Assembly)—in the "palaver-house" erected for this purpose where the Egbo laws are promulgated.

These primitive clubs or councils are the "courts of honour" where all tribal disputes must be settled, and the decision of the Council is final. So it is not only in Africa, but also in the Eastern Archipelago, Melanesia, among the American Indians, and the Pacific Islands.

This council system, or group of seniors, can be traced throughout the world wherever tribal organisation has developed. It is called by the Irish *Brehons*, by the Welsh *Hedadwr*, by the Mahommedan tribes *Jirgah*, and by the Hindus *Panchayat*. In each case it is a body of persons gradually formed from the heads of the subordinate groups (clans) of the tribe. Its great function is to record the custom of the tribe, and regulate its ceremonies and training.

Having formed a primitive tribe of boys the instructor (Camp Chief) will next organise the Camp Council. He is himself at the head of the Council and the Tribal Chief, his assistant, together with the Clan Chiefs or leaders, form the members of this club of seniors.

In a school the prefects or monitors will form the Council together with the Headmaster (the Chief) and the Assistant Masters (Tribal Chiefs).

In a boys' club the organiser, instructor, or social worker will be the chief and will gather the clan-leaders together to form the Camp Council.

In a Scout Troop the Scoutmaster is the Camp Chief, his assistant the Tribal Chief, and the Patrol Leaders the Clan Chiefs. "The Court of Honour" already formed in many Boy Scout Troops is equivalent to the primitive Camp Council.

The following conditions apply to all members of this Council:

1. No member of the Council may be under fourteen years of age.

2. Before becoming a member of the Council a boy must have won his woodcraft name. (See p. 217.)

3. Must have passed the nine Tests of Initiation. (See p. 197–215.)

4. Must have camped out in the open without tent or hut, in blankets, for at least six nights.

5. Give a "talk" at a Council Fire Pow-wow clearly and slowly on any scouting or woodcraft subject for at least ten minutes, and not longer than twenty.

6. Must make and wear a Greenwood Costume, consisting of hunting-shirt, hood, shorts, and rough-barked staff branded in feet and inches, and decorated in picture-writing.

Having complied satisfactorily with the above conditions of the Council Tests and his admittance to the Council being approved by the Camp Chief he will now be permitted to undergo the Ceremony of Initiation (see "Tribal Ceremony") and is then a member of the Camp Council.

A clan—or patrol chief having passed these Council Tests is permitted to sit upon the Council by reason of his rank—but any other boy wishing to be admitted must:

1. Pass the Council Test and be Initiated.
2. Qualify for a Position on the Council.

There are seven Positions open to any member of the Tribe who is able to satisfy the Chiefs that he can pass the necessary examinations.

These Positions, and the conditions of examination, are as follows:

1. Keeper of the Council Fire

1. Must make a bow and fire-drill and know how to make fire with it.

2. Must be able to make a fire out of doors using only one match, dry leaves, bark, moss, or shavings instead of paper.

3. Must be able to chant the Chant of

Sign of the Keeper of he Fire.

the Lighting of the Fire facing the west with arms held stretched above his head, and eyes watching the sunset-sky. (See "Tribal Ceremony.")

4. Must be able to make four different styles of camp-fires.

These Tests will be passed before the Camp Chief, and having become Keeper of the Council Fire and duly initiated before the assembled Tribe, his duties will be:

1. To keep the Council Fire burning at all Pow-wows, Ceremonies, Dances, Sing-songs, or Displays.

2. To keep a supply of wood always neatly piled near the Council Fireplace, with hatchet and block near by for this purpose.

3. To chant the Chant of the Lighting of the Fire at every ceremonial pow-wow or Council Meeting.

4. To keep the Council Fire Ground clean and tidy.

5. To see that the Council Fire is never used for cooking, and never lighted except by order of the Camp Council.

He is entitled to wear a ceremonial collar, which he will make himself (see sketch above), upon all ceremonial occasions. He may also set up the Sign of the Council Fire on a staff on the left-hand side of his tent door.

2. Beater of the Tom-Tom

1. Must make a primitive drum or tom-tom.

2. Must know by heart and be able to play the Tom-Tom Tattoos. (See "Tribal Ceremony.")

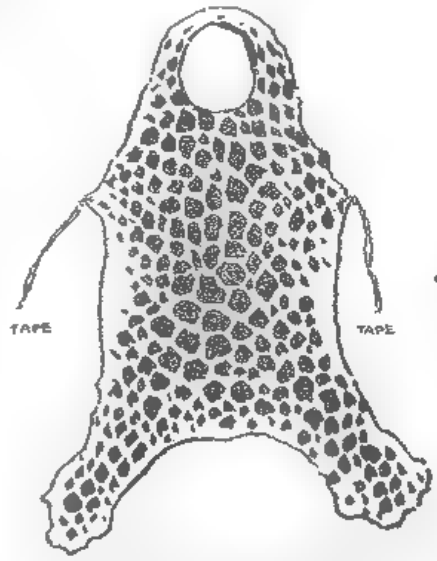
Having complied with these conditions and having been appointed and initiated as Beater of the Tom-Tom his duties will be:

1. To beat the Tattoos whenever so instructed by the Camp or Tribal Chief.

2. To attend all ceremonial pow-pows, sing-songs, dances, or displays.

He is entitled to wear the "Sign of the War Drum" on his breast and to set up the Sign on a staff at the left hand of his tent door.

Sign of the Tom-Tom Beater.



Apron made of yellow cloth with black spots painted on it to represent a leopard's skin.

Ceremonial Apron of the Beater of the Tom-Tom.

3. Tribal Totem Keeper

1. Must cut, or carve, a Tribal Totem Pole (see p. 167–9), and must paint and decorate it.

2. Must understand the Totem Sign and what it stands for.

3. Must set it up upon the Council Ground, facing the Council Fire, and immediately behind the Council Seat.

Sign of the Totem Keeper.

His duties after becoming initiated as Keeper of the Tribal Totem will be:

1. To see that it is kept in good repair.

2. To see that it is never touched by anyone.

3. To see that it is never taken away except by the order of the Council.

4. To see that the Orders of the Council are posted daily on the notice-board which is fixed to the pole.

He is entitled to wear the "Sign of the Totem" on his breast on all ceremonial occasions, and may set up the Sign on a staff on the left of his tent door.

4. Keeper of the Legends

1. Must make and keep a Camp Log Book or Book of Tribal Records.

2. Must know the history of the formation of the Tribe, its rules, rites, and ceremonies by heart.

3. Must "spin a yarn" to the assembled Tribe.

4. Must keep a notebook in which he has a collection of good yarns or stories of adventure, etc., to spin.

Sign of Keeper of Legends.

5. Must be able to write neatly and must be able to draw in simple picture-writing sufficiently well to be able to illustrate the Record Book with thumb-nail sketches and diagrams.

After being duly appointed and initiated his duties will be:

1. To keep the Log Book always up to date.

2. To keep and guard it as the valuable record of the traditions of the Tribe.

3. To read any entry made in this book before the assembled Tribe if the Council should instruct him to do so.

4. To "spin a yarn" of adventure or mystery, for as Keeper of the Legends he is also the Tribal Story-Teller. He must therefore never be at a loss when asked to tell a yarn to the Tribe.

Special Sign of the Story-Teller. (Orange on peacock green ground.)

He is entitled to wear the "Sign of the Story-Teller" on his breast on all ceremonial occasions, and may set up this Sign on the left of his tent door. (See also p. 262–5.)

5. Keeper of the Garbage

1. Must understand the construction and use of pit-latrines and bucket-latrines, and how and where they should be placed on a Camping Ground. He must show specimens of both types which he has himself constructed. (See p 180).

Sign of the Keeper of the Garbage.

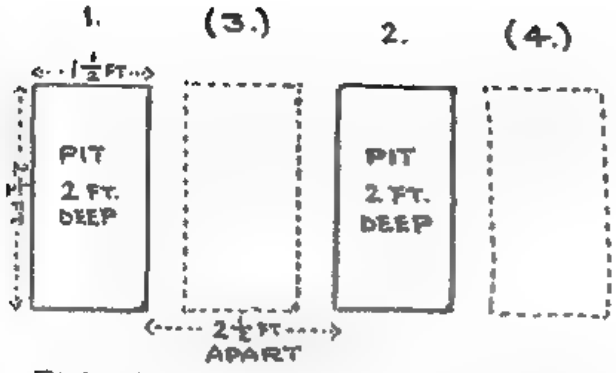
2. Must make a camp urinal.

3. Must know why all rubbish must be burned and how and where all tins should be buried.

4. Must make a soakage-pit for the cooking-place. (See p. 196.)

Having passed this test, and being duly appointed, his duties will be:

1. To take charge of the camp sanitation.

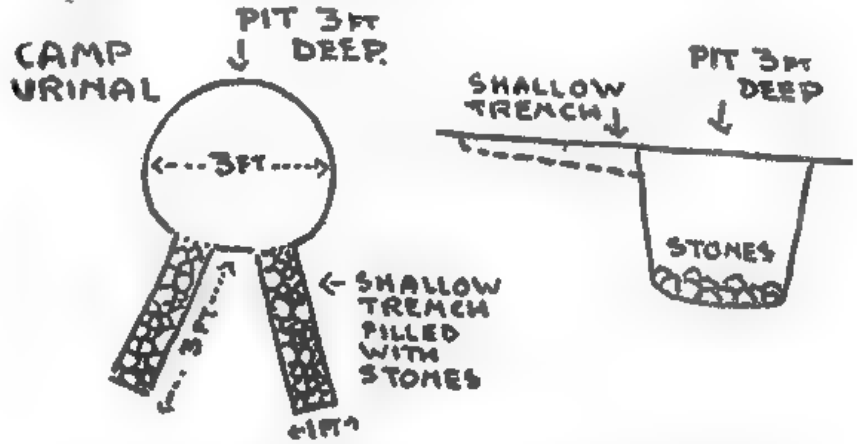


PLAN FOR CAMP PIT-LATRINES

On arrival at a Camp Site, Latrines are the first things to be attended to. The Camp should not be pitched, or fires lighted, till the Latrines are dug and screens erected.

2. To supervise the digging and use of camp latrines, urinals, washing-places, soakage-pits, etc.

3. To see that all rubbish is burned or buried in the proper place.



4. To see that the Camp is kept clean and tidy, that all rubbish (papers, orange-peel, etc.,) is cleaned up immediately and disposed of. He will report any member of the Tribe for neglecting to keep the Camp neat and clean to the Council, and such member will come before a meeting of the Council.

He may wear and set up the "Sign of Health."

6. Tribal Medicine Man

1. Must demonstrate that he understands and can practise simple bandaging.

2. Must make splints, and know how to improvise splints.

3. Must be able to command a stretcher-squad in stretcher-drill correctly, and to improvise a stretcher.

Sign of the Medicine Man.

4. Must understand what to do in case of poisoning, burns, cuts, stings, bites, scalds, grit in the eye, sprains, fainting, epileptic fits, apoplectic fits, etc.

5. Must know the method of reviving a person from drowning.

6. Must know the symptoms of measles, scarlet-fever, diphtheria, whooping-cough, bronchitis, chicken-pox, small-pox.

7. Must brew nettle tea, dandelion beer, and a poultice of burdock; and must know the use of six other herbal medicines, two herbal ointments, and how to prepare roots, leaves, and shoots for this purpose. (See "Lonecraft." Constable. 1s. 6d. net.)

8 He must know the nearest doctor, chemist, and hospital.

Having been appointed and duly initiated as Tribal Medicine Man his duties will be:

1. To make and keep ready for use a Tribal Medicine Chest and First Aid Case.

2. To keep and take charge of the Camp stretcher.

3. To train and keep in practice the Camp stretcher-squad.

4. To supervise the health of the members of the Tribe, and report upon it to the Camp Council each day.

5. To attend to any accident in camp which may require first aid—and to see that any serious accident or case of illness is removed as soon as possible to a doctor or hospital, or to see that a doctor is sent for.

6. He is to report any member who does not keep himself bodily clean to the Camp Council.

7. He is the Tribal Doctor and must daily observe anyone who is suffering from headache, toothache, chilblains, coughs, colds, corns on the feet, etc.

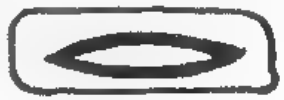
8. He must report immediately any symptoms of disease to the Camp Chief or Tribal Chief.

He is entitled to wear the "Sign of the Red Cross" on his breast on all ceremonial occasions, and may set up the Sign on a staff on the left of his tent door.

7. Herald to the Council

1. Must have a clear loud voice and not be afraid to shout out his words distinctly.

2. He must memorise and repeat in the loud monotonous tones of a "town-crier" a sentence of at least forty words without a mistake.



Sign of the Herald.

Having been duly initiated and appointed, his duties will be:

1. To give out any orders of the day, notices, or other information as required by the Council.

2. To attend all pow-wows and ceremonies, and to call aloud the names of speakers, the subjects to be discussed, business to come before the Tribe, or any other matter.

3. To keep a programme of any ceremony, dance, pow-wow, or other assembly and to announce the various items on the programme when instructed to do so by the Camp Chief.

He is entitled to wear the "Sign of the Parted Lips" upon his breast, and may set up this Sign upon the left of his tent door.

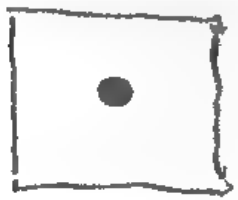
The above suggestions may, of course, be modified or added to as local conditions require. Other Positions may be included, such as:

"Tribal Dispatch Runner" (i.e. camp postman).

"Tribal Dancer" (i.e. instructor in dancing and gymnastics, etc.)

But those given in detail will be found to be the most important. The duty of the Council as a whole is to govern the Tribe, settle all disputes, try any member for breaking the Tribal Laws or traditions, and regulate all ceremonies and training.

The only punishment used by the Council is expulsion. This is done by means of "The Black Spot," as follows:



"THE BLACK SPOT"

1. "The Black Spot" (a slip of paper with a black dot upon it) may be sent by the Council to any member of the Tribe who—

(*a*) Absents himself from a Council Meeting or Tribal Camp without a reasonable written excuse.
(*b*) Disobeys the Camp Law of the Tribe.
(*c*) Behaves in an unscouthke manner.

2. "The Black Spot" may only be sent by vote of the Council to be overruled by the decision of the Camp Chief.

3. It will be made out by the Keeper of the Legends.

4. And delivered by hand by the Tribal Dispatch Runner, or any other member so instructed.

5. The meaning of the device is that he who receives it is excommunicated or expelled from the Tribe. In the picturesque language of the old Welsh Tribal Laws he is a "kin-shattered" man—an outlaw.

6. Anyone receiving the "Black Spot" may ask the Camp Chief why he has received it, and the Camp Chief will explain privately why the Tribal Council saw fit to send it.

7. It should only be used in extreme cases where the member has deliberately made himself an outlaw. It is the extreme penalty and will only be sent after due consideration by the Camp Council.

8. The name of one receiving the "Black Spot" will be crossed off the Roll of the Tribe and a black dot made against it in the margin.

It will be seen that the Council is a representative and self-governing body, each clan-chief representing a unit of the Tribe. The veto of the Camp Chief will only come into action should the Council members disagree on any point. The word of the Camp Chief is then taken as absolutely final.

CHAPTER VIII

THE TRIBAL CAMP

Who doth ambition shun
And loves to lie i' the sun,
Seeking the food he eats,
And pleased with what he gets,
Come hither, come hither, come hither;
Here shall he see
No enemy,
But winter and rough weather.—*As You Like It.*

THERE are already so many good hand-books on the subject of camping that I shall do no more in this chapter than give a general outline of the formation work of a standing Tribal Camp suitable for a School a Scout Troop, or Boys' Club.

sible the soil on which the camp is to be pitched gravel, chalk, or sandstone,—clay should be avoided lay soil the soakage-pits and latrines (i.e. camp not properly absorb the foul water, and ill- in consequence.

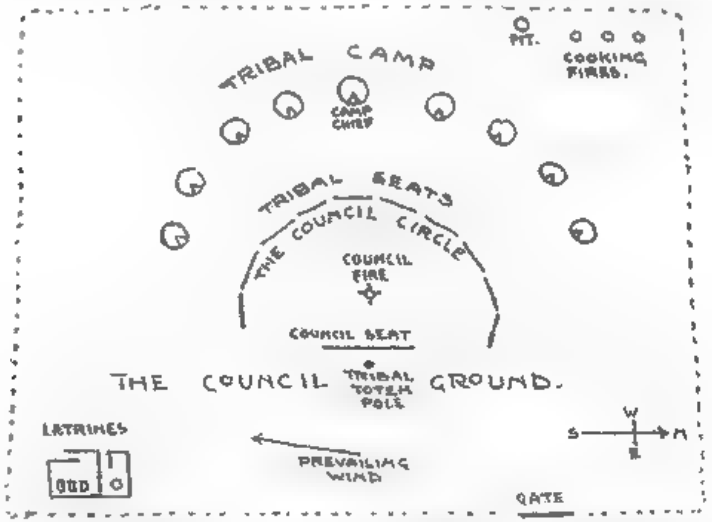
ings which must always be remembered in there must be WOOD and WATER. Given d a dry soil, the erection of the camp

nding Tribal Camp is shown on

should be at least fifty yards

from the tents, and the prevailing wind should be blowing from the camp towards the latrines. The cooking fires should be on the opposite side of the camp and at least a hundred yards from the latrines.

A large standing camp for winter and summer might have huts instead of tents. Caravans might also be used.



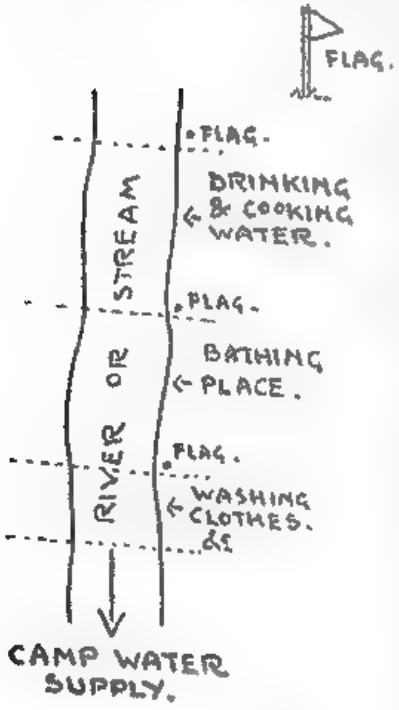
GROUND PLAN FOR TRIBAL TRAINING GROUND AND CAMP

All the work of pitching tents, building huts, digging pits and latrines, the formation of the Council Ground, setting up the Tribal Totem Pole, etc., should be done by the boys themselves—since this is an important part of the camp training.

Strict Tribal Laws govern the cleanliness and sanitation of the camp, and these rules are enforced rigidly by the members of the Camp Council.

Such Tribal Camp Rules may be outlined as follows:

1. All papers and rubbish to be burnt.
2. All tins to be buried.
3. No smoking (except by special permission from the Camp Chief for "old hands," i.e. boys over seventeen or eighteen, and then only in the evening).



These rules may of course be extended and additions made to suit local conditions by the Camp Chief and the Council. They should be written or typed out and posted upon the camp notice-board on the Totem Pole for all to read. There is then no excuse for any infringement of these rules.

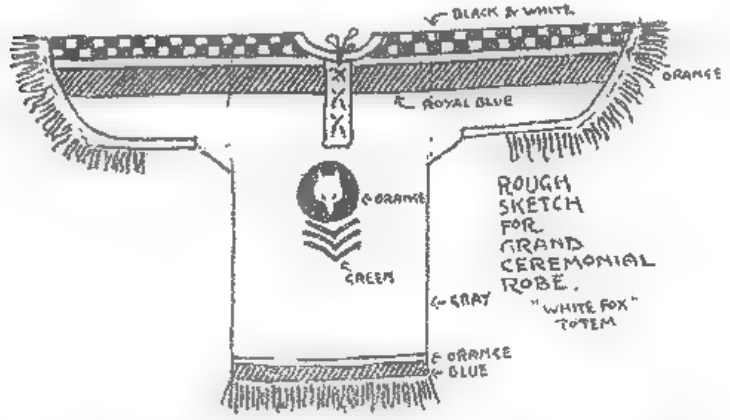
The camp activities will depend upon what kind of camp is pitched. If it is a school camp the work of the school will go on each day either in the open air, or in a shelter or hut.

If it is a Scout camp the boys who are attending school will have to walk or cycle out, coming back again in the evening. Working boys will do the same. In the holidays a full programme of scouting, woodcraft, pioneering, path-finding, etc., should be arranged each day. Cycle or walking tours to study the "lie of the land" and make reports on quick observation should take place. In the evening, round the Council Fire yarns and sing-songs, dances, and yells will be the order, and once a month or so there

should be a Grand Tribal Pow-wow. Once a year the Great Naming Ceremony will take place, and parents and visitors should be invited to see this and to see the boys at work.

Outdoor workshops for carpentry, weaving mats, basket-work, and other activities will add to the interest and influence of the training.

A good camp library should gradually be collected and kept by a member of the Council in the "Ju-Ju-House" or camp club-room.



The main training will consist in endeavouring to pass the various Tribal Tests, practising the Tribal Ceremonies and the Tribal Arts and Crafts.

As to camp costume, the Boy Scouts' "rig-out" is hard to beat—shirt, shorts, and staff.

At all ceremonial pow-wows and special meetings the boys will don ceremonial costume which they will make for themselves. Diagrams of ceremonial shirts and decorations should be made by the boys.

These costumes may be more or less decorated and embroidered with symbolic designs, fringes, etc., in bright

"savage-looking" colours. No Tribal Camp is complete without these robes and half the romance and imaginative creative power is lost if the Camp Chief does not see that the

ESKIMO TYPE.

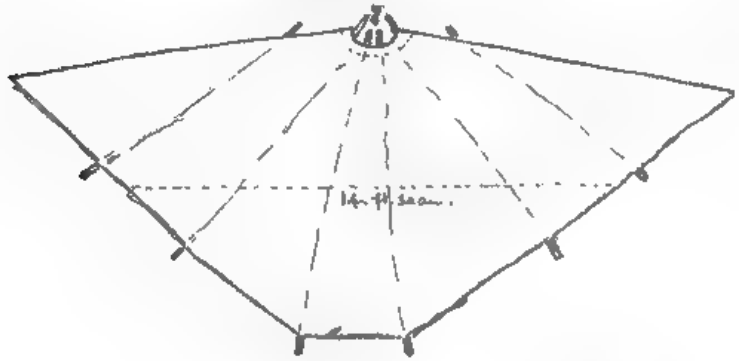


Fig. I.

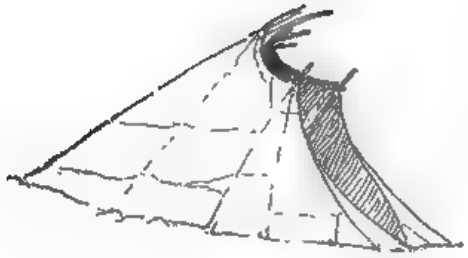
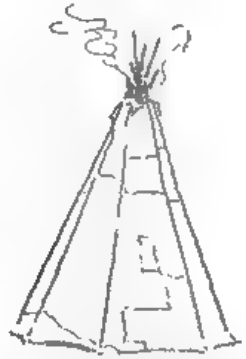


Fig. II.



LAPLAND TYPE.

The Eskimo summer wigwam is made of sealskins sewn by the women with bone needles and sinews of narwhale for thread. The poles are of great value, for they are made of drift-wood from some wreck washed up by the sea.

To construct the Eskimo type cut and sew unbleached calico, or sailcloth, the following shape (see Fig. I): Six (or more) poles, ash or bamboo will be required, fixed to the inside of the tent by rings or tapes (see Fig. II).

boys go in for this. And he himself must always lead—the boys will follow his example.

ONE SMOKE FLAP TYPE

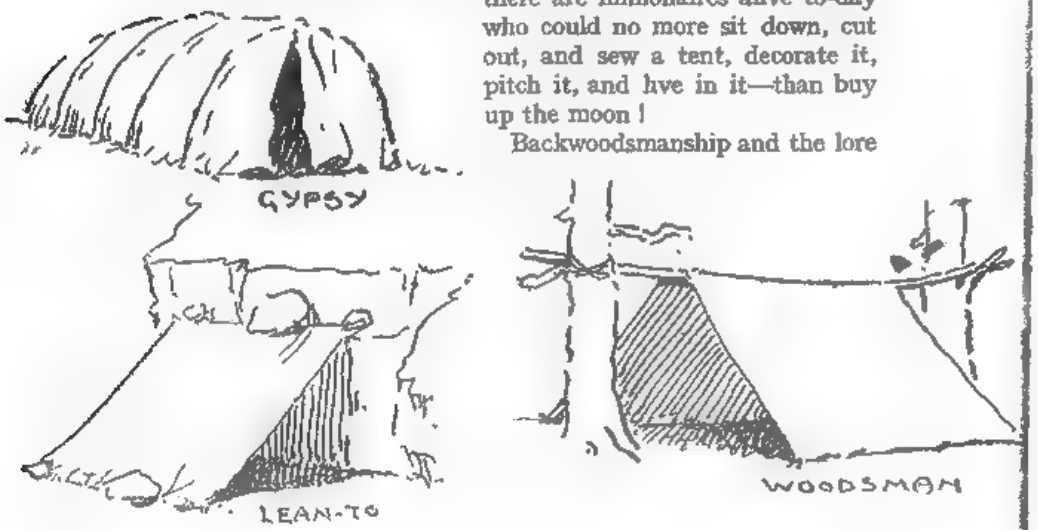
It is absolutely essential that all tents, huts, and shelters in a Tribal Camp should be of primitive type. Some may be Indian Tipis, some Zulu huts, some Romany Gypsy bent-stick "tans," or what not. But in no case should ordinary bell tents be hired or bought from an outfitter or stores. The art of tent- and hut-making is a principal part of the tribal training, and to neglect this is to neglect the whole. The boys themselves must do this work, and under proper guidance it is not difficult. They should be encouraged to build bivouacs

FORESTER

TRAMP

and to sleep in them ; to erect huts in the forks of trees, to set up and decorate wigwams—and here let me impress upon the Camp Chief the importance of urging his boys—and showing them how—to decorate in primitive picture writing and tribal design.

It should be explained to the boys that "any fool" can go to a shop and buy a tent—you only need the money. But there are millionaires alive to-day who could no more sit down, cut out, and sew a tent, decorate it, pitch it, and live in it—than buy up the moon !

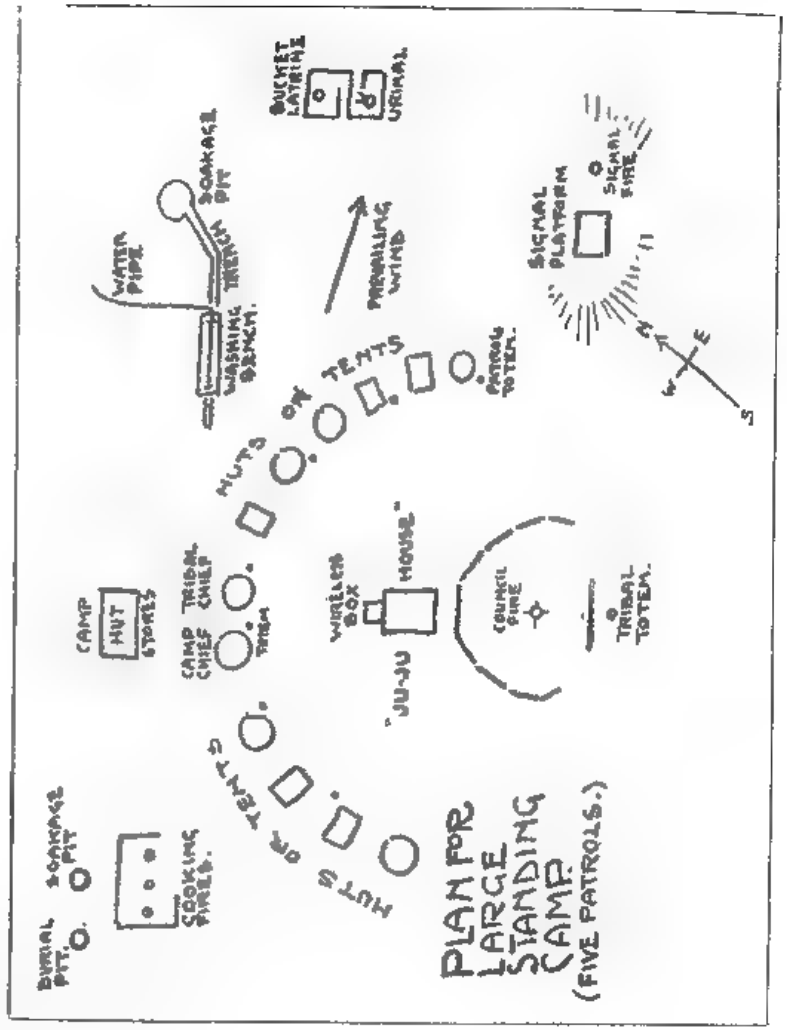


Backwoodsmanship and the lore of the wilds is not to be bought for money—there is but one way of acquiring such skill, that is to get out—and do it.

The civilised desire to buy everything will quickly disappear if it is pointed out how easy and "unsporting" it is.

No article is sold for money between one camp and another. A system of exchange is worked in this way :

Suppose the "New Forest Girls' Camp" has made a number of tents and wigwams ; the Camp Chief may send a message



to the "New Forest Backwoodsmen Boys' Camp," asking if they will exchange a number of huts and a small loom. If agreed the boys will send over a patrol with a trek-cart containing the parts of loom and huts which they will put up, and will then return with the tents and wigwams, having signed each others' Tally-books to conclude the agreement in this way :

EXCHANGED BETWEEN
The New Forest Girls' Camp.
The New Forest Backwoodsmen Boys' Camp.

GIRLS' CAMP.	BOYS' CAMP.
4 Patrol Tents, 6 by 4 ft.	2 Log-huts, 8 by 4 ft.
4 Indian Teepees, 10 ft. high, with picture writings and Indian decorations.	1 Hand-loom, 6 by 9 ft., 6 ft. high. (To take material 4 ft. width.)

Signed : Min-ni-ha-ha—Camp Chief.
Running Antelope—Camp Chief.
Date : June 28th, 1918.

The following is a suggestion for a Scale of Exchange for Woodcraft Camps :

EXCHANGED BETWEEN

GIRLS' CAMPS.	BOYS' CAMPS.
1 Patrol Tent.	1 Log-hut.
1 Indian Teepee.	1 Potter's Wheel.
1 Costume (Ceremonial Garb) green shorts, green hunting-shirt (fringed), bead-work belt (or other costume agreed upon).	1 Patrol Totem Pole (carved in bas-relief), painted in correct colours, showing the Totem animals of the members of the Patrol carved down the pole.

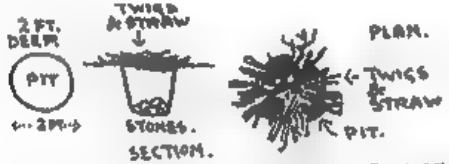
1 Pair of Mocassins with bead-work ornaments.	1 Clay water-pitcher (made by Camp Potter).
1 Tom-Tom, with bone drumsticks, decorated with fringed edge of leather and beads.	1 Camp Bookcase, with lock and lid, carved and polished.
1 Camp Log-book, with wooden coverlids covered with leather, illuminated with the Symbol of Life, etc.	1 Good Yew-Bow, with string and three arrows.
1 Quiver and shoulder-strap, decorated with picture-writing, fringe, and beads.	20 Bundles of firewood, each bundle 4 ft. long, by 1 ft thick.
1 Pair leather gauntlet gloves, fringed and fingerless.	30 Arrows for long-bow, painted with tally-sign ; stained feathers, and metal tips.
1 Round Basket with lid, stained in patterns, or any other shape agreed upon.	1 Log-seat for Council Fire.
1 Ceremonial Cloak.	1 Squirrel-skin Cap, with tails hanging at the back.
3 Indian Teepees, to hold four men each.	1 Large Tribal Totem, carved and painted and with notice-board.

Further instructions and suggestions for the "Work and Training of the Camp Chief" are given at the end of this section—Chapter XIII.

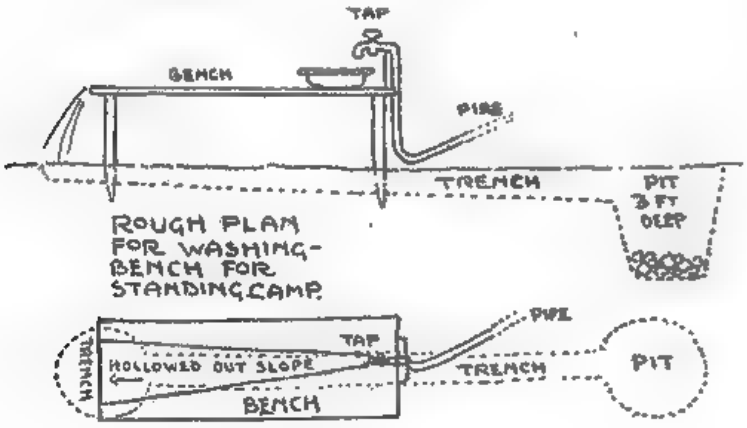
The following books on Campcraft will be found of use :
"The Camper's Handbook," by Holding.
"Fixed and Cycle Camping," by W. J. Pearce.
"Scouting for Boys," by Sir R. S. S. Baden-Powell, K.C.B.
"The Frontiersman's Pocket-Book," by Roger Pocock.

"The Art of Travel," by Galton.
"The Tramp's Handbook."
"Boy Scouts' Camp Book," by P. Carrington.
"Health in Camp," by A. T. Nankiven. (Constable. 1s.)
"Book of Woodcraft," by E. T. Seton. (Constable. 5s.)
"Lonecraft," by John Hargrave. (Constable. 1s. 3d.)
"Wigwam Papers." Same Author. (C. A. Pearson. 1s.)
"Totem Talks," same author. (C. A. Pearson, Ltd. 1s. each.)

The Amateur Camping Club, 4 New Union Street, E. C., publish literature on the subject, and have an excellent equipment department.



SOAKAGE PIT FOR COOKING PLACE.



WAR DANCE OF FIJI ISLANDERS.

CHAPTER IX

TRIBAL TESTS

EVERY member of the Tribe is expected to pass the Tribal Tests, and until he has done so he is only ranked as a "tenderfoot." (See pp. 215–16.)

A boy who has not passed the Tests may not speak at the Council Fire Pow-Wows.

Before becoming a member of the Camp Council, or a Clan Chief, a boy must have passed the nine Tests of Initiation:

1. The Test of the Supple Limb.
2. The Test of the Keen Eye.
3. The Test of the Sharp Nose.
4. The Test of the Fleet Foot.
5. The Test of the Listening Ear.
6. The Test of the Silent Paw.
7. The Wander-Camp Test
8. The Test of Silence.
9. The Test of the Sunburnt Skin.

Sign of the Supple Limb.

Other tests may of course be added, by order of the Council, as time goes on, to keep up the standard of health and endurance.

The Qualifications for the Tribal Tests of Initiation are as follows

1. THE TEST OF THE SUPPLE LIMB

CHANT (*having passed the test*) :

BOY (*at Council Fire*). "The wild creatures of the woods help me!"

CHORUS (*the Tribe*). "They help him! They are his brothers!

Nimble interlocking muscles;
Straining sinews, hard and strong.
Graceful ankle, bending instep,
Supple arms and long!"

BOY. "This is (*name*) the supple-sinewed!"

A sudden halt ——

Animal action (front legs of a Cheetah).

"Every motion, every step, expressed an inborn dignity and, at the same time, a depth of native caution."
Indian Boyhood.

Diagram showing deformity of foot common to those who wear badly-shaped footgear.

"He trod the ling like a buck in the spring."—*Kipling.*

CHORUS. "Lithe of limb and well-developed ;—
See him, brothers—see him !
He of the Supple Limb ! "

Position in throwing the discus.
(A wooden disc or an old plate will serve.)

(1) Must know the dangers of self-abuse, smoking, and drinking.

(2) Must be able to go through the various poses and movements of a Tribal Dance correctly.

(3) Must give a pow-wow at the Council Fire on "the Laws of Health" for ten minutes, and must explain the Tribal methods of keeping fit.

(4) Must give a demonstration at the Council Fire of rhythmic-action in body-bending, arm-movements, relaxing all muscles, and making the whole taut ; must show the right way to walk and the wrong way ; must creep and crawl rhythmically, i.e. without any jerky action ; must show that his whole body is under control and moves gracefully in any position.

(5) Must give a demonstration of the following animal-actions :
Imitate a cat stalking a young rabbit.
Imitate a tiger walking up and down behind the bars of his cage (Zoo.).

In connection with the passing of the Test of the Supple Limb it is very necessary that the Camp Chief should explain to the boy the dangers of constipation, and self-abuse,* and also to emphasise the value of elasticity of movement.

He trod the ling
Like a buck in spring.—*Kipling.*

* (See pp. 281–3.)

The movements of modern man are a series of efforts to maintain balance—a series of violent muscular contractions alternating with a state of muscular collapse or "repose."

This is the reason why so many people move in a jerky, thick-set manner.

No amount of physical exercise of the "Swedish Drill" type will counteract this ungainly movement.

Frequently such exercises merely make one hard and stiff, "muscle-bound" in fact. It may *develop* the muscles, but that will not give rhythm, or harmony to the body-movements *as a whole*.

Clearly there can be only one way of getting this tone of movement, and that is *to work the body as a whole* and not in parts.

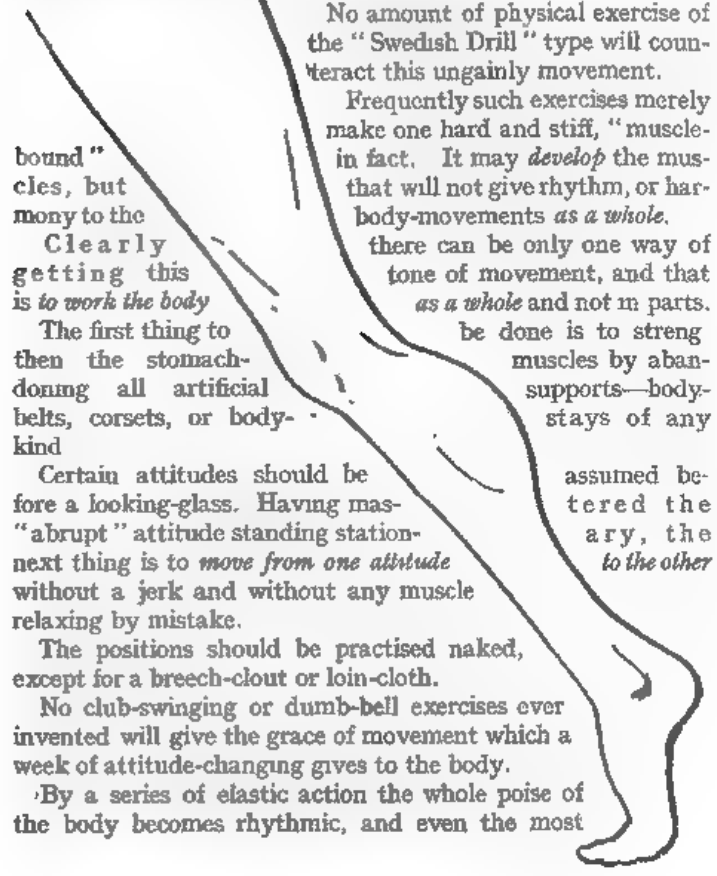
The first thing to be done is to strengthen the stomach-muscles by abandoning all artificial supports—body-belts, corsets, or body-stays of any kind

Certain attitudes should be assumed before a looking-glass. Having mastered the "abrupt" attitude standing stationary, the next thing is to *move from one attitude to the other* without a jerk and without any muscle relaxing by mistake.

The positions should be practised naked, except for a breech-clout or loin-cloth.

No club-swinging or dumb-bell exercises ever invented will give the grace of movement which a week of attitude-changing gives to the body.

By a series of elastic action the whole poise of the body becomes rhythmic, and even the most



common movements, such as picking up the daily paper, become smooth and in harmony, without the sudden spasmodic jerk of the ungraceful.

LYNX

Note the graceful movement of wild creatures and compare with civilised man.

No pavement-walker could "tread the ling like a buck in spring." The ungraceful bring their whole weight on the heels and the walk in consequence becomes half flat-footed and jerky.

The weight of the body should be thrown first on one leg and then the other, and the *ball of the foot* should touch the ground *before the heel*.

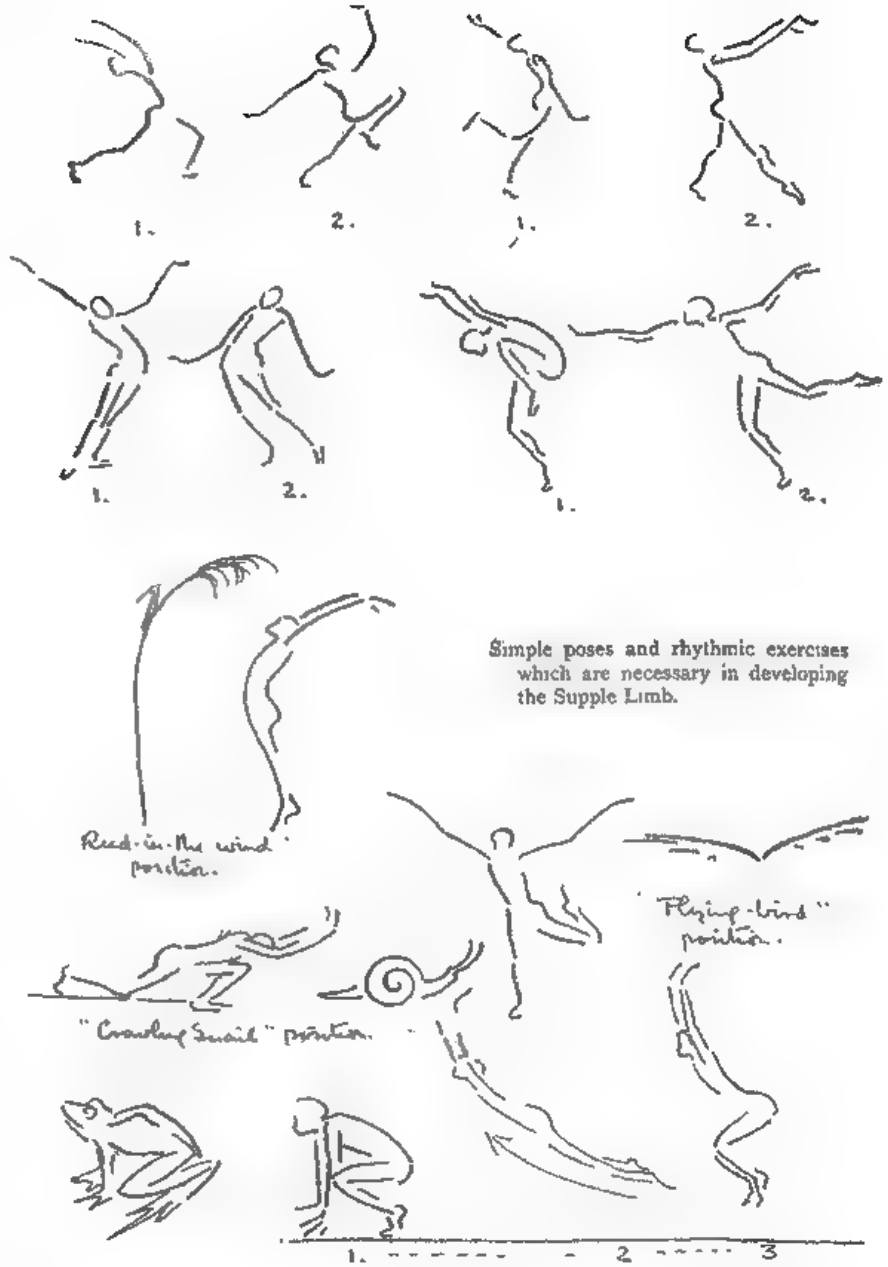
Many people try to distribute the weight evenly while walking, instead of using first one leg and then the other as a pillar of support.

One system of acquiring rhythmic poise is to imitate the curve and motion of natural objects: "Jumping Frog" position, etc.

Having become

TENDERFOOT. Swings his arms at the *side* of body.

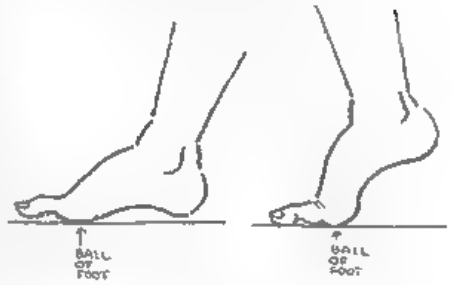
OLD HAND. Swings his arms is *front* of body, all muscles released. This helps action of lungs.



Simple poses and rhythmic exercises which are necessary in developing the Supple Limb.

supple in moving from one attitude to another, without any jerk or flicker or stop in the "cinematographic movements" of the elastic-action series, the next thing is to practise *out of doors*, on the green grass of your camping-ground.

HOW TO WALK



Come down on ball of foot— Push off from ball of foot.

THE ART OF WALKING.

Walk of Animal. (Correct.) Walk of Natural Man. (Correct.) Walk of City-dweller. (Wrong.) Walk of Civilised Woman. (Very bad.)

Indoor exercises do very little good.

As to breathing, always remember to inhale when the arms are flinging out and the chest thrown forward and exhale when the stomach is bent, the arms downwards and the chest muscles contracting.

Never practise for more than five minutes at a time.

Having become hot with exercise, take a cold bath or a rub down with a towel. This removes all sweat and cleans the pores of dirt.

RHYTHM. HARMONY. TONE.

2. THE TEST OF THE KEEN EYE

CHANT (*having passed the test*) :

BOY. "Help me, brother Owl :
Give me your night-time eye."
CHORUS (*the Tribe*)." Beady, gleaming, quick and keen !
Piercing, calm, and clear."
BOY. "O swooping hawk, hear me ;
Give me your sweeping sight."
CHORUS. "Sweeping, swooping, far and wide ;
Looking long and steady."
BOY. "I have passed the Test ;
This is (*name*) of the Quick Eye."
CHORUS. "Huh ! He sees in the night-time—
He of the Gleaming Eye ! "

(1) Must know the value of bathing the eyes in cold water, and must have used this method twice a day for one month.

(2) Must be able to follow a trail on a dark starless night across country. The trail to be laid by dropping a square piece of white paper (4 by 4 in.) on the ground every twenty paces for at least half a mile. Every piece of paper is numbered

(1, 2, 3, etc.), and he who follows the trail must bring in every paper so dropped.

(3) Must give a pow-wow at the Council Fire on "The Care of the Eyes" for ten minutes, and must explain the harm done to the sight by reading small print; reading by artificial light, kinema shows, reading lying down, looking at the sun, neglecting to wear glasses when they are necessary, etc.

Sign of the Keen Eye.

(4) Must be able to read a Smoke-Signal one mile from camp on a clear day.

(5) Must be able to memorise correctly the following sight tests: The Camp Chief stands fifty yards away. He has six cardboard discs (5 in. in diameter), brightly coloured—red, yellow, blue, white, green, purple. He holds up one disc at a time, keeping it steady for one second (while he counts five). After the six have been shown one after the other, the candidate for the test must write down in correct order the colour of the discs as shown. This test to be repeated three times, varying the order of the discs, and if passed correctly each time the boy may go on and take up the next part of the Keen-Sight Test.

(6) Must be able to see clearly the small star by the side of the star which makes the broken "handle" of the "Dipper," or Great Bear; if he says he can see this star, he must place stones on the ground in the shape of the Great Bear and place a small pebble in the right position near the second star in the "tail" of the Bear. If this pebble is placed correctly, he has passed the star-sight test. This is a North American sight-test, and the two stars were called "the Old Squaw with the Papoose on her Back"; an Indian boy who could see the "Papoose" (baby) was considered to have good sight.

3. THE TEST OF THE SHARP NOSE

CHANT (*having passed the test*):

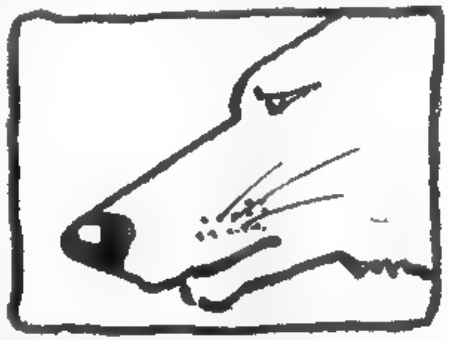
BOY (*before the Council Fire*). "Ho-ho! Brothers, ho-ho-o!"

CHORUS (*the Council*). "Ho-ho! Brother, ho-ho-o!"

BOY. "I smell the smell.
Ho! I scent the trail,
I sniff the whiff, brother!
This is (*name*) of the Sharp Nose."

CHORUS. "Ho-ho! He sniffs the whiff—
He, of the Sharp Nose."

(1) Must wash the nose out once a day with weak salt and water for one month. Pour solution of salt and water into the hand and sniff it up nose: spit out through the mouth.



The Sign of the Sharp Nose.

(2) Must have smelled fifty woodland or nature smells. These smells to be written down in notebook, with the *date, time, and place.*

(3) Must be able to follow a trail of one mile blindfold by smelling only. A trail is laid by rubbing a strong raw onion on gateposts, stones, fences, etc.

(4) Be able to smell (*blindfold*) correctly six of the following: broken ash-twig, broken nettle-stalk, crushed grass, broken alder-twig, crushed ivy-leaf, broken yew-twig, crushed dandelion leaf, broken wild geranium stalk, broken hemlock stalk.

4. THE TEST OF THE FLEET FOOT

CHANT (*having passed the test*):

BOY (*at Council Fire*). "The antelope gave me speed."
CHORUS (*the Tribe*). "The antelope gives him speed."
BOY. "The springbok lent me legs."
CHORUS. "Like a springbok he runs,
Mile upon mile, mile upon mile."
BOY. "This is (*name*)—the fleet-footed."
CHORUS. "Swiftly he runs;
He is sure-footed.
Like a gazelle he runs about;
He is tireless.
See him, brothers—see him!
He of the Fleet Foot!"

(1) Must train for running for at least one month, and must know how to keep the legs in good running order; how to knead, oil, and bathe the body and legs for running.

The Sign of the Fleet Foot.

(2) Must have run one mile across country without feeling "fagged out."

(3) Must give a powwow at the Council Fire on "The Art of Running," explaining how to

train the body, how to breathe while running, demonstrate how to hold the body for sprinting, and for long-distance runs; show the wrong way of running and mistakes usually made, danger of over-training and of over-endurance.

(4) Must know and explain how to keep the feet in good order.

(5) Must run barefoot for half a mile.

(6) Must have won three races against his own Clan.

5 THE TEST OF THE LISTENING EAR

CHANT (*having passed the test*):

BOY (*before the Council Fire*).
"Huh! . . . Listen!
Huh! . . . What was it?
Huh! Brother, listen!"
CHORUS (*the Council*). "Listen, brother, [listen!"
BOY. "The rustle of a leaf,—
The snapping of a twig,—
The rippling of water."
CHORUS. "Listen, brother, listen!"
BOY. "I go away by myself,
To give ear to the sounds of things;
This is (*name*)—the listener!"
CHORUS. "Ho: he knows the sounds of things—
He of the Listening Ear."

The Sign of the Listening Ear.

(1) Tell (*blindfold*) ten sounds correctly out of the following: snapping twig, folding paper, someone walking barefoot, shutting clasp-knife, sound of pen on paper, someone walking in boots, untying bootlaces, running water, someone using walking-stick with ferrule, tightening leather-belt, someone throwing stone, someone using walking-stick without ferrule, striking match, someone drinking water.

6. THE TEST OF THE SILENT PAW

CHANT (*having passed the test*):

BOY (*before Council Fire*). "With a velvet-padded paw—
Softly, softly . . ."

CHORUS (*the Council*). "Softly, softly . . ."

BOY. "In the stillness of the night—
Silent footsteps, running, running . . ."

CHORUS. "Softly, softly . . ."

BOY. "This is (*name*) of the ghost-moccasin."

CHORUS. "Like a ghost-man he walks about,
In the moonlight—softly, softly . . .
He of the Silent Paw."

(1) Be able to walk bare-foot half a mile through a beech-wood in October without making any sound whatever; six scouts and a scoutmaster or instructor to be hidden at equal distances listening.

The Sign of the Silent Paw.

(2) Be able to imitate the walk of a leopard stalking (*to be performed at the Council Fire, before the whole Tribe*).

(3) Make and wear a pair of Indian style moccasins.

(4) Explain at the Council Fire (*and illustrate on blackboard*) the correct shape of the foot of a natural man, and show the deformed shape caused by wearing boots.

(5) Must have lived in camp for one week without wearing boots, shoes, moccasins, sandals, socks, or stockings, during that time.

7. THE WANDER-CAMP TEST

CHANT (*having passed the test*):

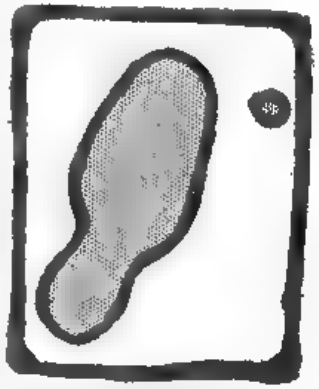
BOY (*at the Council Fire*). "Like a gypsy I have wandered,
Alone I have followed the trail."

CHORUS. (*the Tribe*). "He is a nomad—alone he goes away—
Into the wilderness."

BOY "This is (*name*)—the Wanderer."

CHORUS. "He is not afraid of himself,
He hits the trail alone, brothers;
He humps his pack, and goes forth:
In search of adventure, he goes away;
See him, brothers—see him!
. . . the Wanderer!"

(1) Must go away by himself for one week, carrying his blanket and ground-sheet, food and cooking-pot, with him.



The Sign of the Pilgrim.

(2) Must sleep out each night, or if wet get permission to sleep in a barn or loft or scout club-room.

(3) Must wander at least six miles a day, and must return by a different route.

(4) Must keep a Wander-Camp log-book (a diary), in which he must enter exactly where he has been each day, where he slept the night; describe the nature of the country traversed, names of villages, towns, woods, rivers, mountains, etc., nature of soil, kind of trees, whether roads are good or bad for marching, etc. etc.

(5) Must make a scale map of the district covered, showing route taken by a red line, and all sleeping places in black dots; compass direction must be shown.

(6) Feet will be examined on return to camp, and if there is any sign of corns, inflammation, chilblains, sores, rubbing, bunions, etc., he is disqualified, and the test must be passed again.

(7) Must be in good health on return to camp; colds, coughs, toothache, etc., will disqualify.

When a boy reaches the age of fourteen, he shall say to himself: I am now fourteen; it is time I left my parents, and my friends, and went away by myself upon a Wander-Camp.

I must learn to look after myself. I must learn to live in the open, rolled in a blanket "under the wide and starry sky"

To-morrow I will go away with my pack on my back for a week, and when I shall have completed my initiation Wander-Camp I shall return home.

I shall keep a record in a book of what I did during my Wander-Camp and sketches of how I did it.

I shall go naked (when out of public view), except for a singlet and shorts; thus I shall feel the sunlight on my skin. I shall feel the rain on my bare body, my feet will be wet with the dew of the morning and the evening, and I shall think.

I shall think of the miracle of the Bursting of the Bud and of the Awakening Moon; I shall carefully consider why things happen; why people are not happy; why getting money makes men look miserable and dull; why it is better to live out of doors; and how I can manage to help people to do so.

Of all these things I shall write down notes in a Thought-Book of my Wander-Camp. I shall write down the things I think. I shall write down the feel of things and the colour of things—the feel of the wet, and the spider's web blown across my face, and the colour of the sunset sky reflected in the puddles—all these things I shall record carefully.

I shall make small drawings of my bivouac, of the trees, of the animals I shall look for, of the insects, and of the people of the road.

I shall help anyone who requires help. I shall mend punctures, carry heavy baskets, point out and show the way, and for all the things I shall do to help people as I pass along the highways and the wayside I shall take no money.

I shall write down what people say to me and what I say to them; above all, I shall think clearly and carefully by myself, and I shall record my thoughts.

Each day I shall wander about in the woods, or on the downs, or along the road, or down the lanes, and so wander on and on, anywhere, quite aimlessly, without setting out to go to any particular place.

By doing all these things, by keeping a cheerful heart, by feeling the fresh air and sunlight on my body, by not eating too much, by not smoking, by washing as often as possible, by living a clean life, by helping here and there, and by thinking things out in silence and solitude, I shall develop my Inside-Self.

I shall get to know myself, and to be a friend to myself; I shall rely on myself, and I shall think of the Great Mystery and of the Splendid Fun of Being Alive and Kicking in the Sunlight.

To-morrow then, I set out upon my Wander-Camp.

8. THE TEST OF SILENCE

CHANT (*having passed the test*):

BOY (*at Council Fire*). "I have trained my tongue to keep silence."

CHORUS (*the Tribe*). "He has trained his tongue in the way of wisdom;
In silence he has trained his tongue."

BOY. "This is (*name*) of the few words."

The Sign of Silence.

CHORUS. "See him, brothers—see him!
In silence he holds his tongue;
He has little to say;
His words are few;
He has acquired wisdom—
He of the Silent Tongue!"

(1) Must remain silent for ten hours, during which time he may speak only by signs. Whistling is allowable.

(2) This test must be passed in camp, and one word spoken disqualifies.

(3) Must give a pow-wow at the Council Fire on "The Value of Silence."

9. THE TEST OF THE SUNBURNT SKIN

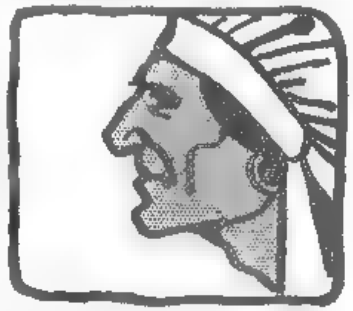
CHANT (*having passed the test*):

BOY (*at Council Fire*). "My hide is tanned by the summer sun,
Like a Redskin my hide is tanned!"

CHORUS (*the Tribe*). "His skin is copper-coloured,
Like an autumn leaf."

BOY. "This is (*name*) of the Sun-tanned Skin!"

CHORUS. "He is no longer a pale-face,
He is not afraid of wind, and rain, on his naked body;
He is weather-beaten, like a backwoodsman;
He belongs to the Outdoor Tribes—
He of the Sunburnt Skin!"



The Sign of the Sunburnt Skin.

(1) Must live in camp during the summer months, wearing shorts only till his face, neck, chest and legs are sunburnt to an even nut-brown.

(2) Must know how to avoid peeling by rubbing olive oil over the body.

(3) Must give a pow-wow at the Council Fire on "The Open-air Treatment," explaining the value of allowing the sunlight to play on the naked body.

CAMP CHIEF'S "INITIATION TEST" POW-WOW

Having gathered together the Tribe at the Council Fire the Camp Chief should urge his boys to train for the Tribal Tests of Skill and Endurance.

The following is a suggestion which may be of use:

CAMP CHIEF:

"1. Now these are the laws which are not written for men to read. These are the laws of the Woodfolk—of the Little People of the Woods.

2. He who would become a brother to the Woodfolk—he who would know their ways, and study the unwritten law—let him put away the printed book, and go into the wild places and watch in silence.

3. These are the laws revealed through deduction from track and trail, from the smell of moss and bark, from the calls of the night-time, and the feel of things.

4. Unless a man live in accordance with the law of the Woods he shall in no wise make a brother of those of the Sharp Nose and the Fleet Foot, of the Quick Eye and Strong Wing, of the Silent Paw and Twitching Ear, of the Supple Body and Sharp Tooth

5. No man can study Nature who is not a natural man. For the Woodfolk can smell that he is not of Nature, and the Folk are shy, very shy; and they will shun him wherever he goes.

Although he look, he will see nothing; if he listen, there will be utter silence.

6. But to the man who casts off the taint of unreality, who lives in the open and is in accord with the Great What-is-it?—he shall know the Brotherhood who dwell among the Tree-Trunks.

7. Therefore let the braves of the Tribe go forth and try their strength; let them strive to become supple of limb, eagle-eyed, sure of foot; let them show that our Tribe is not afraid; let them go out into the wilderness and prove themselves worthy of the Tribal Totem which stands here as a symbol of real woodcraft and primitive wisdom.

8. These are the Nine Tests of Initiation, my brothers—and he who does not pass may not rank as a tried brave, nor may he open his lips and give tongue before the Tribe at the Council Fire—he is a Tenderfoot. (*Reads out the Tests.*)

9. The Keeper of the Legends will now take down the names of those who wish to train themselves for the Tribal Tests.

10. Let those braves who are going in for the Test of the Supple Limb rise up and stand forth!" (*And so on with each Test, until the Keeper of the Legends has a complete list of names entered against each Test.*)

Having passed the Nine Tests of Initiation, the boy may now go on to various other Tribal Tests, such as:

The Test of the Stone Age.
The Test of the Hindoo Baghat.
The Test of the Kayak Man.
The Test of the Romany Chal, etc.

No boy will be content until he has "blooded his spear" (i.e. won a camp nickname).

"BLOOD YOUR SPEAR"

Winning a Woodcraft Name
How to "Make a Name"

To "Blood your Spear" is to win your Woodcraft Name. Until a boy has done this he will rank as a "greenhorn," or "unknowing one," and is not classed as "A Tried Brave." No "greenhorn" may speak at the Council Fire.

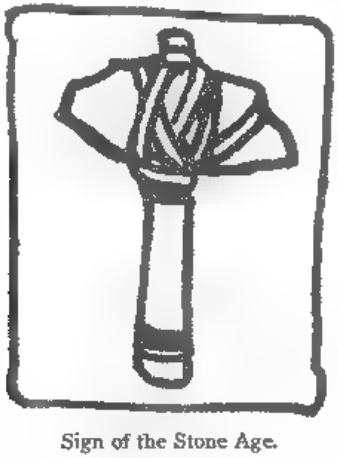
To Become a Tried Brave

What you have to do	to win this Name
Prove yourself a good runner	"Running Rabbit."
	"Fleetfoot."
Prove yourself a good swimmer	"Young Otter."
	"Little Beaver."
Prove yourself a good tree-climber	"Squirrel-foot."
Prove yourself a good woodman	"Woodpecker."
Prove yourself cunning at scout-craft	"Wolf."
	"Fox."

—and so on. A list of Indian Names is given in "Lonecraft" (London, Constable & Co.), and in Seton's "Book of Woodcraft" (London, Constable & Co.).

THE TEST OF THE STONE AGE

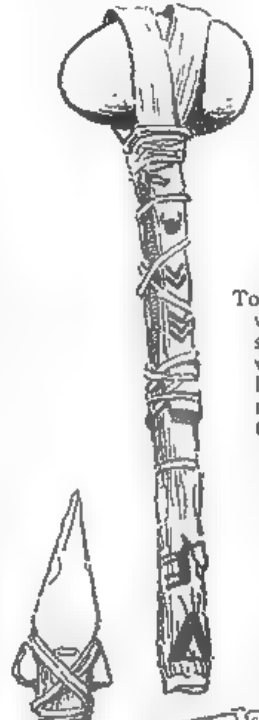
When I was a small boy, I read a little book called "Primitive Man," in which were photographs and drawings of the flint implements used by prehistoric people. Not content with merely reading about them, I betook myself to an old quarry, and there spent days in trying to chip-chip-chip one flint against another till I had made a fairly respectable flint spear-head. I learnt more of the methods and difficulties of the



Sign of the Stone Age.

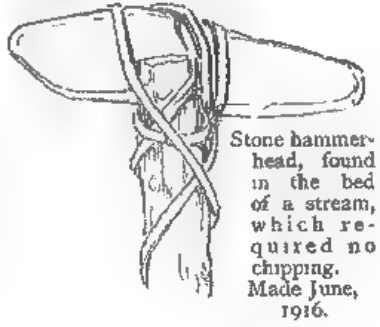
Stone Age people by *doing* these things than I ever learnt from book or school.

Spear-head chipped out by hand. June, 1916.

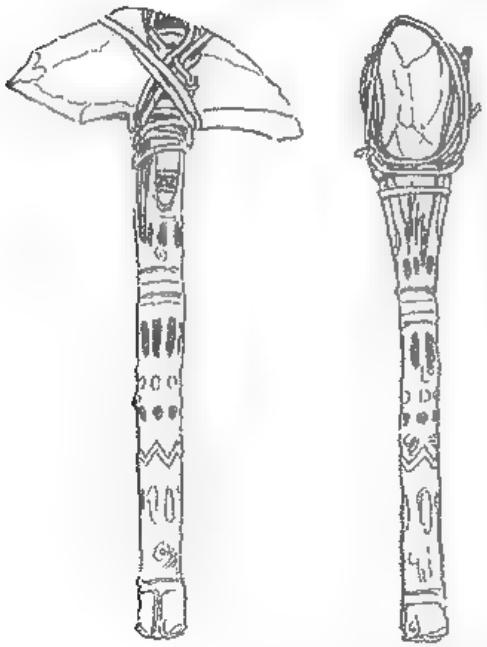


Tomahawk of water-worn boulder from stream-bed, bound with leather boot-laces and two shavings of boiled oak to a wooden shaft. Made by "Gray Fox." 1916.

Flint arrow-head, made by "Gray Fox." 1916.



Stone hammer-head, found in the bed of a stream, which required no chipping. Made June, 1916.



Stone Axe, with split handle of wood, whittled and decorated, bound with thongs (leather boot-laces). Made by Camp Chief "Gray Fox." June, 1916.

Winning The Camp-Knife

1. Before a Woodcraft Scout may carry a steel knife he must have made a flint spear-head, flint knife, or arrow-head, with shaft of wood bound with leather bootlaces.

2. It must be made by "flaking" one flint with the aid of another—a "chipper", and when finished both "chipper" and implement complete must be shown to the Camp Council at the Council Fire Meeting.

3. It should not take more than a week's daily chipping, for an hour a day, to make quite a good flint implement.

4. If the Council pass the implement shown the boy may hitch a clasp-knife to his belt.

THE TEST OF THE HINDU BHAGAT

Rudyard Kipling, in "The Second Jungle Book," tells the tale of a wandering holy man of India, who lived alone in the hills looking towards "the far line of the great Himalayas." This *Bhagat*, living in an old mountain shrine, was visited by the *Langurs*—the big grey whiskered monkeys; by antelopes and deer, and by *Sona*, the Himalayan black bear. They were not afraid of him—they were his brothers.

"Nearly all hermits and holy men who live apart from the big cities have the reputation of being able to work miracles with the wild things. But all the miracle lies in *keeping still, in never making a hasty movement*, and, for a long time at least, *in never looking directly at a visitor*" (Kipling).

He who passes this test:—

1. Will strip naked, take a cold bath, rub the whole body with dock-leaves, and will not take any violent exercise which would make him perspire. All this is done to get rid of the "human scent" before going into the woods.

2. He will now go into the woods wearing shirt, shorts, and sandals, and carrying either a camera or sketchbook.

3. He will lie for hours in the woods watching for animals, or imitating the calls of birds.

4. The Test will have been passed when he has obtained photographs from Nature (or drawings) of six of the following birds and animals : fox, rabbit, squirrel, stoat, badger, otter, heron, thrush, peewit, rook, wood-pigeon, wood-pecker.

THE TEST OF THE ROMANY CHAL— THE GYPSY-MAN

" There is nobody under thirty so dead but his heart will stir a little at sight of a Gypsies' camp . . . there is some life in humanity yet ; and youth will now and again find a brave word to say in dispraise of riches, and throw up a situation to go strolling with a knapsack " (R. L. Stevenson).

1. Know at least twenty words of the " Romany Jib," or gypsy-language (see pp. 271–2).

2. Must have baked a hedgehog in clay on a camp-fire, and eaten it.

3. Must build a bent-stick gypsy-tam or tent (see p. 192).

4. Must have passed the Wander-Camp Test.

5. Must know a Romany song, and be able to sing it in the Romany tongue (see " Lavengro," by Borrow).

6. Must know how to lay and follow a " patteran," or trail of grass on the road.

7. Must know twenty words of " Bat " or Tramp-slang.

SOME GYPSEY SIGNS.

Secret Sign of Brotherhood.

" Are you going on? Are you moving? "

" No—stopping here." (Grip each wrist alternately.)

THE TEST OF THE KAYAKMAN— THE CANOE-BUILDER

(" Kayak," an Eskimo canoe, made of walrus' tusks and stretched skins).

1. Must build and decorate a full-sized model of one of the following craft :

A birchbark canoe (of canvas), Indian style.
A " kayak " canoe (of canvas), Eskimo style.
A coracle (of canvas), see p. 258.
A raft of logs—lumberman's type.
A raft, supported by canvas-skins, Arabian style.

2. Must make and decorate a paddle or paddles.

3. Must float the canoe successfully.

4. Must paddle the canoe at least a quarter of a mile and back.

5. Must be able to swim fifty yards.

CHAPTER X

TRIBAL CEREMONY

IT has been said: "At Hargrave's Camp they daren't even light a fire without chanting a heathen incantation over it."

I make use of much ceremony in camp-training; I have found it a useful and picturesque means of getting that enthusiasm and composure with which primitive man is imbued, but which we have lost.

Wooden Signal Gong.

There must be many who would find in ceremony that which gives an adventurous charm to the whole camp, and thus grips the boys' imagination as a member of a "savage tribe."

Those who dislike ceremony in camps have no need to introduce any—these notes are nothing more than suggestions for those who desire to work their camps upon the Primitive Tribal System.

For my part, I find in ceremony a way of inoculating the boy's mind with the cult of the council fire and the outdoor trail.

LONECRAFT CAMP, BUCKS, 1912.

These notes are from my own camping experiments, and they have always been an important part of the woodcraft camp life.

Ceremony is picturesque; anything picturesque is useful, anything useful is good.

Ceremony is primitive; anything primitive has within it a vital ideal, because primitive man only grapples with Big Ideas.

Nowadays we have come to split up Big Ideas and to specialise in sections and departments and subsections of ideas, so that a man is liable to become lopsided in thought, just as the factory-worker has become lopsided at his craft.

In this chapter I shall give a few ceremonies which will serve as examples. Most of them are closely connected with the passing of the Tribal Tests.

The beating of a signal-drum or tom-tom announces to the Tribe the various orders of the Council, and I shall here give the "Tom-Tom Tattoos," which every member must know by heart and be able to recognise. Before any ceremony takes place the Tribal Tom-Tom Beater will beat the tattoo and the Tribe will assemble at the Council ground.

THE TOM-TOM TATTOOS

Which must be learnt by heart by the Tom-Tom Beater and all members of the Tribe.

Note .—light. ●—a heavy beat.

The Tom-Tom Beater will pass an examination in beating the tattoos before the Camp Chief and the Council.

1. The "Call to Council":

. ● . . . . ● . . . . ● . . . . ● . . . and so on, until Clan Chiefs, the members of the Council, and the Tribal and Camp Chiefs turn out and take up their positions on the Council ground.

2. The "Danger Signal":

● . . ● . . ● . . ● . . ● . . ● . . ● . . and so on, until answered by the Tom-Tom Beater of the next camp, and so on from camp to camp. The Clan Chief on camp look-out duty will turn out the Council on hearing this tattoo, and will proceed to look out for fire, or approaching scouts, or any sign of danger.

3. The "Sunrise Tattoo":

● ● ● . . . ● ● ● . . . ● ● ● . . . ● ● ● and so on, until the whole tribe has turned out to face the rising sun.

4. The "Sunset Tattoo":

● ● ● ● ● ● ● and so on, until the whole tribe has turned in for the night and "Lights Out."

5. The "Rally Tattoo.":

. . . . . and so on, until the Tribe has assembled.

THE SECRET SIGN AND MASTER-WORDS OF THE WOODS

As used at Lonecraft Camp

It is necessary that every member of a Tribe should know the Sign and the Master-words of the Woods.

This is the Secret Sign:

This Sign is always made when passing the Tribal Totem Pole.

It is used as a salute when passing a Camp Chief, Tribal Chief, or member of the Council, or when going up to speak to

The Secret Sign of the Woods.

a Chief. It is also used between brave and brave as a greeting of the brotherhood.

These are the Master-words of the Woods :

Challenge to any stranger coming near the Camp by day or night : " Who treads the trail ? "

Answer : " We be of one blood—you and I ! "

Question : " What Tribe ? "

Answer : " The —— Tribe."

" Pass, brother—Peace and Good Camping ! "

(*Each will make the Sign of the Woods.*)

Greeting a friend : " How ! "

Reply : " How ! "

A strange brave entering the Camp will walk up to the Tribal Totem, make the Sign of the Woods and wait for the Camp Chief, or whoever is in charge, to come out to greet him. The greeting of the Chief will be : " How ! Brother."

The stranger will reply : " How ! Chief."

He may then enter the Camp with the Chief.

Whatever the braves of the Tribe may be doing, they will stand at the alert and make the Sign of the Woods as the newcomer passes.

" THE CALL TO COUNCIL " CEREMONY

Council Fire in centre of Council Ground—Keeper of the Council Fire (with pile of wood) squats facing the Tribal Totem and the Council Seat, back to the Tribe.

The Council Seat faces the Fire, behind which stands the Tribal Totem Pole.

1. Council Ground deserted.
2. Beater of Tom-Tom arrives. Beats the " Call to Council " tattoo.
3. Chiefs and Camp Council take seats.
4. Beater of Tom-Tom gives the " Rally " tattoo.

5. The Tribe (in patrols) comes rushing into the semicircle, giving their Patrol yells.
6. Silence. Whole Tribe stand at the " alert," in fan formation.
7. Camp Chief with his hand motions them to " squat." Tribe squats.
8. Camp Chief explains why they are called to Council.

" THE LIGHTING OF THE FIRE " CEREMONY

As used at Lonecraft Camp

Whenever the Council Fire is to be lit, the Keeper of the Council Fire and the Tom-Tom Beater will stand together in the centre of the Council Ground. The Keeper lays the Fire.

The Beater will give the " Call to Council " tattoo, followed by the " Rally."

The Tribe having assembled, in fan formation will remain standing.

The Keeper of the Council Fire now faces the sinking sun—west ; and with arms outstretched to heaven, chants the " Chant of the Lighting of the Fire," as follows :

" I make a Council Fire to burn,
Oh-hi-o ! Wahoo ! Wahoo-o-o !
A Council Fire I make. (*Lights Fire.*)
See the Smoke, my brothers—the Smoke !
I am Keeper of the Council Fire.
The Spark I make—the Spark !
Oh-hi-o ! Wahoo ! Wahoo-o-o !
The Spark is in your Heart !
The Fire shall never die ! " (*Feeds Fire.*)

Tribe (*arms outstretched*). " Ho-o-ow ! The Fire shall never die ! "

Tribe squats.

THE CEREMONY OF "TABOO"

"It is not done——"

"Taboo," or "Tapu," is a Polynesian term denoting certain things which must be rigidly avoided.

A boy on being admitted to a woodcraft tribe has to go through the Ceremony of "Taboo." It is his first ceremony, and is his introduction to the Tribe and the Tribal Laws.

The whole Tribe assembles. The "Tenderfoot" remains with the Camp Chief in the Chief's tent until the Lighting of the Fire has been gone through.

TRIBAL CHIEF (*standing at the Council Seat*). "Where is he who joins the Great Brotherhood?"

TRIBE. "Bring him out!"

Tom-Tom Beater rattles his drum.

Enter the Council Circle, the Camp Chief, and the "new boy." They proceed to the Fire, and stand facing the Tribe. "This is (*name*), who has joined the Woodcraft Men;—a Tenderfoot, but, nevertheless, one who desires to become a tried brave."

TRIBE (*rising, and making Sign of the Woods*). "How! He is a brother!" (*Tribe squats*).

CAMP CHIEF. "Let the Ceremony of Taboo be performed, that he may know something of the laws of our Tribe, and of those things which will be required of him henceforth."

Boy and Camp Chief face Council.

TRIBAL CHIEF. "Hear these words from the most ancient and honourable lore of taboo, O brother of the Woodcraft Totem!"

BOY. "I give ear, O Chief—speak on!"

TRIBAL CHIEF. "These are the things which shall be avoided and *ignored*.

"The speech of people with unclean minds. They are

HOW TO SPEAK AT THE COUNCIL FIRE.

Taboo. They have no caste. They do not belong to the Great Everything.

"Comfort and luxury in your training. Follow the hard, open-air trail. Sit on stones rather than cushions; let your bed be of larch-boughs rather than feathers; be your own servant; let your legs carry you, rather than a machine—for this is the primitive essence of your training. For you—Comfort is Taboo.

"Everything which is *un*natural is Taboo. It is *un*natural to be dirty in body or mind. For you—Dirt is Taboo. You keep clean. You follow the laws of the Woodcraft caste.

"'Swank'—to be affected, vain, or conceited; to 'show off'—that is Taboo. Ignore all such. They are afflicted with a mental disease. Pity them. But for you—'Swank' is Taboo.

"Any habit which saps the manhood from your body is Taboo. 'It is not done.' You keep the law of the caste. You grow strong and hardy and full of the kindly spirit of primitive man. For you, therefore, any self-abuse is Taboo—'It is not done.'"

CAMP CHIEF. "Let the wisdom of the lore of Taboo sink into your innermost heart, O Little One, that in the days to come you may remember and obey."

BOY. "I hear, O Chief—I shall not forget."

Camp Chief and Boy face Tribe.

CAMP CHIEF. "Brothers, he knows the wisdom of Taboo; welcome him according to the most ancient and honourable traditions of our tribe, and help him to pass the Tests of Endurance and Skill that he may become a leader and a tried brave."

TRIBE (*standing*). "YAH—HOW!
YAP! YAP!
YAH—HOW!
He is a brother!
We will show him the Trail!
Let him keep silence and observe.
Give him to us!
He is one of the Tribe!
YAH—H-o-o-ow!
We have spoken!"

THE GREAT ANNUAL NAMING CEREMONY

As used at Lonecraft Camp by the "White Fox." Parents and friends are invited.

1. Tom-Tom Beater thumps the "Call to Council."
2. Members of Council, in ceremonial garb, take seats.
3. Tom-Tom Beater thumps the "Rally" tattoo.
4. The Tribe, in ceremonial costume, assemble in a semi-circle facing the Council Seat and the Council Fire.
5. The Keeper of the Council Fire goes through the "Lighting of the Fire" ceremony.
6. The Camp Chief rises: "Brothers, we are assembled this evening before the Council Fire for the Great Naming Ceremony. We have carried out the tests of Initiation and many of the braves and tenderfeet of our Tribe have 'blooded their spears,' and have proved themselves worthy to receive their Woodcraft Names."
7. TRIBE. "How-o-o! Good Medicine, Chief!"
8. CAMP CHIEF (*holding up a slip of paper or birch-bark and beckoning the first boy to be named to stand forward by the Fire*). "On this Birch-bark Strip is written the name James Snooks. I let that name fall into the mystic flame of the Council Fire (*drops slip*), and it will rise in smoke to the skies. That name has gone for ever from the lips of the Woodcraft Men, and henceforth he will be known as 'Eagle-Eye.'"
9. *The whole Tribe stands; the Boy holds up his hand, making the Sign of the Woods. Camp Chief does likewise.* "We give to you at this, our Great Council Fire Naming Ceremony, the

most honourable name of 'Eagle-Eye,' in recognition of your keen sight and your power of observation. You have 'blooded your spear,' you are a tried brave of the Tribe, you are no longer a Tenderfoot among the Woodcraft Men. Live up to your name, keep the laws of the Tribe and grow strong in the open air. I have spoken." (*Drops hand. Boy takes a pace to the rear, stands to attention for a moment, and takes his seat.*)

10. TRIBE. "How-o-o! Good Medicine, Eagle-Eye!" (*Tribe squats.*)

11. And so on until the various names have been bestowed upon those who have proved themselves worthy.

INITIATION CEREMONY

AS USED AT LONECRAFT CAMP

The Ceremony of Initiation, according to the ancient rites of the Woodcraft Camp, which is used when a member of a Tribe is admitted to the Camp Council.

The Camp Chief standing before the Tribal Totem. Tribe and Council standing. "The Unknowing One," blindfold and squatting cross-legged, facing the Council Seat.

CAMP CHIEF. "Who is this?"

BOY. "This is (*Indian name*)."

CAMP CHIEF. "Have you passed the tests of initiation?"

BOY. "I have passed the tests according to the tribal laws."

CAMP CHIEF. "What is your Totem?"

BOY. "My Totem is the (*name of Clan-Totem*)."

CAMP CHIEF. "Do your follow the Outdoor Trail?"

BOY. "I follow the Outdoor Trail according to the tribal laws."

The blindfold boy is led by the Tribal Chief three times round the Council Fire—very slowly. The boy now sits down in his former position facing the Council. In front of him are

twenty or thirty round stones or pebbles, which he has to place in the formation of his clan-totem animal.

TRIBAL CHIEF. "Rise up, you of the —— Totem."

CAMP CHIEF. "Say this after me:

"I believe in the Great Mystery and the Evolution of the Universe.

"I believe in the Great Teachers and all the Great Thinkers of the World.

"I believe in the Outdoor Life, Woodcraft, Camping, Scouting, the Law of the Woods, the Ceremonies of the Council Fire, and in doing good to all. So be it."

CAMP CHIEF. "Now hear these words—you who have passed the tests of initiation:

"The ways of civilisation and the ways of the City are not our ways.

"Whoso becomes initiated before the Council Fire, according to our tribal laws, let him declare before us, saying after me—

"'O Brothers of the Tribe, I make this declaration before you—always to live my life, as much as is in my power, out of doors in camp, and always to obey the tribal laws; by doing this, may I learn to keep myself supple and strong, and may my children, and my children's children, continue so to live upon the earth, to the honour of the Great Brotherhood of Woodcraft Men. So be it. . . .'"

TRIBAL CHIEF (*removing the blindfold*). "Here stands one (*name*), fully instructed according to our most honourable custom. He shall sit upon the Council Seat. May the Smoke of his Wigwam rise for ever, and his Totem be known throughout the land."

HERALD TO THE COUNCIL. "(*Name*) of the —— totem, take from the magic Council Fire a burning ember, and holding it aloft give ear to these words of 'Bushido'—the Honour of the Tribe that you may keep the laws. (*Boy picks a burning log from the fire and holds it up.*)

"For the honour of your Totem.

"For the honour of your Clan.
"For the honour of the Woodcraft Brotherhood.
"For the honour of your Race."

These are the Laws of Bushido:

"*As sure as death.*" As a woodcraft man your honour is sacred—you never fail in time of need, you keep cool in a "tight corner," you never desert "your pals."

"*Honest Injun.*" As a woodcraft man, your tongue speaks truth—you never "go back" on your word, you fulfil your promises.

"*I serve.*" As a woodcraft man, you obey the orders of your chiefs, from the Clan Chief to the Chief of the Race—the King.

"*Great Mystery.*" As a woodcraft man, you reverence the Great Spirit, and keep the laws of Nature—you do not despise or sneer at those who belong to some other religious faith.

"*No Swank.*" As a woodcraft man, you are a brother to every living thing—you do not despise the rich or look down upon the poor. Rags and riches make no impression upon you.

"*Stoic.*" As a woodcraft man, you are cheerful under all circumstances—you do not shrink from pain or hardship, you do not allow your feelings to be seen by the outside world.

"*Kind Heart.*" As a woodcraft man, you are kind to all—big or little, man or woman, bird or beast. You will only kill to eat.

"*Helping Hand.*" As a woodcraft man, you will never fail to lend a helping hand to man or beast, wherever you are.

"*Clean Heart.*" As a woodcraft man, you will keep your body and mind clean and supple—you will not abuse your powers, for you realise as a woodcraft man that you are part of the Great Mystery. Your speech will be clean and your thoughts pure. This is Bushido—the Honour of the Tribe.

CAMP CHIEF.—"Keep the laws, and grow strong—
I have spoken."

TRIBE (*rising and making the Sign of the Woods*).

"How! It is good!
He knows the way.
Let him keep the Tribal Laws.
Long may he prowl!
H-o-o-o-ooo-YAH!"

THE CEREMONY OF "BLOOD BROTHERHOOD"

"There is a friend that sticketh closer than a brother."

This ceremony is open only to Camp Chiefs, Tribal Chiefs, and the Camp Council.

The cementing of friendship by the ceremony of Blood-Brotherhood is performed by any two of the above rank belonging to different Tribes who so desire.

Standing at the Council Fire, with left hands joined, the two will repeat the Chant of Blood-brothership:

"Brothers, thou and I!
Who shall separate us?
Thy tent be mine—and mine, thine!
Brothers, thou and I!
Hear our blood-bond, chiefs,
Double Totems we;
Each unto the other
A true blood-brother."

A member of the Council will now pass the blade—a flint spearhead—across their wrists, as if "letting blood."

The whole Tribe will stand, saying:

"Brothers, thou and he,
So may it be!"

This ceremony is used particularly between Camp Chief and Camp Chief of different Tribes.

Such are the chief ceremonies of the Tribe. Others can and should be introduced by the Camp Chief and his Council. (For Indian Ceremonies, see E. T. Seton's "Book of Woodcraft.")

In conclusion, it may be useful to give one or two Tribal Chants, as used by various savage races, upon which can be modelled others, suitable for the Tribal Ceremonies of the Woodcraft Boys' Camps.

TRIBAL CHANTS

Canoe Chant of the South Sea Islanders

"Leale ale!
I am an eagle, I have soared
To the furthest dim horizon.
I am an eagle, I have flown
And landed afar on Mota;
With whirring noise I have sailed
Round the distant mountain.
I have gone down island after island
In the West to the base of Heaven.
I have sailed, I have seen the lands,
I have sailed in circles.
An ill wind has drifted me away,
Has drawn me away from you two.
How shall I make my way
Round again to you two?
The sounding sea stretches empty
To keep me away from you.
You are crying, mother, for me,
How shall I see your face?
You are crying, father, for me,
How shall I see your face?
Leale ale!"

The Return of the Sun to the Great Lone Lands

(Eskimo Chant)

"The welcome sun returns again,
Anna ajah, ajah, ah-hu!
And brings us weather fair and fine,
Anna ajah, ajah, ah-hu!"

The Honey-Chant of the Pygmy People

(Central Africa)

Having found and robbed the nest of a rock-bee, the forest people sprinkle a few drops of honey on the ground as an offering to the Spirit of the Rock, chanting the while:

"Oh, Lord of the Bees,
Oh, Lord of the Rock,
Honey-combs of the honey-bee
With laughter and with merriness
I offer them to thee."

The Chant of Kra, the Long-Tailed Monkey

(Pygmy People of Central Africa)

"He runs along the branches, Kra,
Carrying fruit with him, Kra.
He walks to and fro, Kra
Over the live bamboos, Kra
Over the dead bamboos, Kra.
He hangs downwards, Kra.
And runs along the branches, Kra.
He runs along and hoots, Kra,
He peers forward, Kra.
And shows his grinning teeth, Kra.
From every sapling, Kra."

A NEW ZEALAND CANOE-SONG

Ko aotea te waka,	Aotea is the canoe.
Ko Turitangata ki runga.	And Turi is the Chief.
Ko to Roku-o-whiti te hoe.	The Roku-o-whiti is the paddle.
Piri papa te hoe !	Behold my paddle !
Awhi papa te hoe !	It is laid by the canoe-side.
Toitu te hoe !	Held close to the canoe-side.
Toirere te hoe !	Now 'tis raised high—the paddle !
Toi mahuta te hoe !	Poised for the plunge—the paddle !
Toi Kapakapa te hoe !	Now we spring forward !
Kai runga te rangi.	Now it flashes—the paddle.
O te wai e taku hoe nei.	It quivers like a bird's wing.
Kei te rangi, hikitia !	This paddle of mine !
Kei te rangi, hapainga.	This paddle—whence came it ?
Kei te aweawe nui no Tu.	It came from Kahu-nummi.
Tena te ara katotohe nui.	From the Kahu-roroa.
Ko te ara o tenei Ariki.	It came from the Great-sky-above-us.
Ko te ara o tenei matua noi.	Now the course of the canoe rests
Ko te ara o Rangi-nui-e-tu-nei.	On the sacred place of Heaven.

One boy chants the above, and then all join in the chorus :

Piri papa te hoe !
Awhi papa te hoe !
Toitu te hoe !
Toisere te hoe !
Toi mahuta te hoe !
Toi kapakapa te hoe !

Then the leader continues chanting alone :

Ngaaha te kakau o taku hoe nei.	The dwelling of the Ancient Ones.
Ko Kantu-ki-te-Rangi.	Beneath the star-god Rehna's eye.
Ko te hoe nawai ?	See ! I raise on high.
Ko te hoe na te Kahu-nummi.	The handle of my paddle.
Ko te ho nawai ?	The Roku-o-whiti.
	I raise it how it flies and flashes.
Te hoe na te Kahu-roroa.	Ha ! the outward lift and the dashing.

Ko te hoe nawai ?	The quick thrust in and the backward
Ko te hoe no Rangi-nui-e-tu-nei.	sweep !
	The swishing, the swirling eddies.
Tena te waka.	The boiling white wake—
Ka tan ki Tipua-o-te-Rangi,	And the spray that flies from my
Ki Tawhito-o-te-Rangi,	paddle !
Nga turanga whatu o Rehua."	Lift up the paddle to the sky above.
	To the great expanse of Tu.
	There before us lies our ocean path.
	The path of strife and tumult,
	The pathway of this chief.
	The danger-roadway of this canoe ;
	'Tis the road of the Great-sky-above-us."

Then all join in the chorus :

Piri pupa te hoe !
Awhi pupa te hoe !
Toitu te hoe !
Toisere te hoe !
Toi mahuta te hoe !
Toi kapaka-a te hoe !

CHAPTER XI

TRIBAL ARTS AND CRAFTS

Nature I loved and, next to Nature, Art;
I warmed both hands before the fire of life.

Walter Savage Landor.

THE activities of a boys' tribal training camp are based upon the struggle with Nature which primitive man in the early history of the race had to endure. It was through this struggle with his environment that man at last evolved the cunning handicrafts and the power of expressing himself by art, music, writing, and speech, of which he is justly proud But a man should, while he is yet a boy, react all the primitive stages of art and craft before he plunges into the more complicated and mechanical civilisation of to-day.

By doing so he will not lose that primitive skill and instinctive faculty to make his own things from the raw materials to the finished article, which our modern factory-system is ever tending to crush.

Educationally, this primitive method of instilling into the boy a love of the simple and beautiful by showing him how to teach himself to express his own ideas, his own personality, whether it be by making or by speaking, will supply the one thing lacking in our present school-system—self-control, self-expression, and self-reliance.

Once inculcated in the boy, it will never be forgotten or lost.

To be able to make his own designs, his own plans, and work them out for himself; to be able to read the face of Nature, the rocks, trees, and plants, with the skill of a backwoodsman, these and a thousand and one useful arts and crafts are the subjects which are never taught in school, but which are, nevertheless, most vital in the development of a man worthy of the name. To all these primitive arts and cunning handicrafts the boy takes most kindly—because the boy is a reincarnation of prehistoric man.

1. The Ancient Art of Fire-Making

Let now this flame
(A smothered theft and gift to man below)
Here with my breath revive.
O flame, flame bright and alive,
Appear upon the altar as I blow!

"Prometheus," *Rt. Bridges.*

Of all the arts of the open-air life that of kindling a fire requires more skill, more practice, more resource, and more patience than any other. Of all the tribal crafts fire-making is perhaps the most fascinating, the most difficult, and the most useful.

The old woodman sets about it neatly, and gets it going quickly—and he keeps it *small*; he never builds a tenderfoot's bonfire.

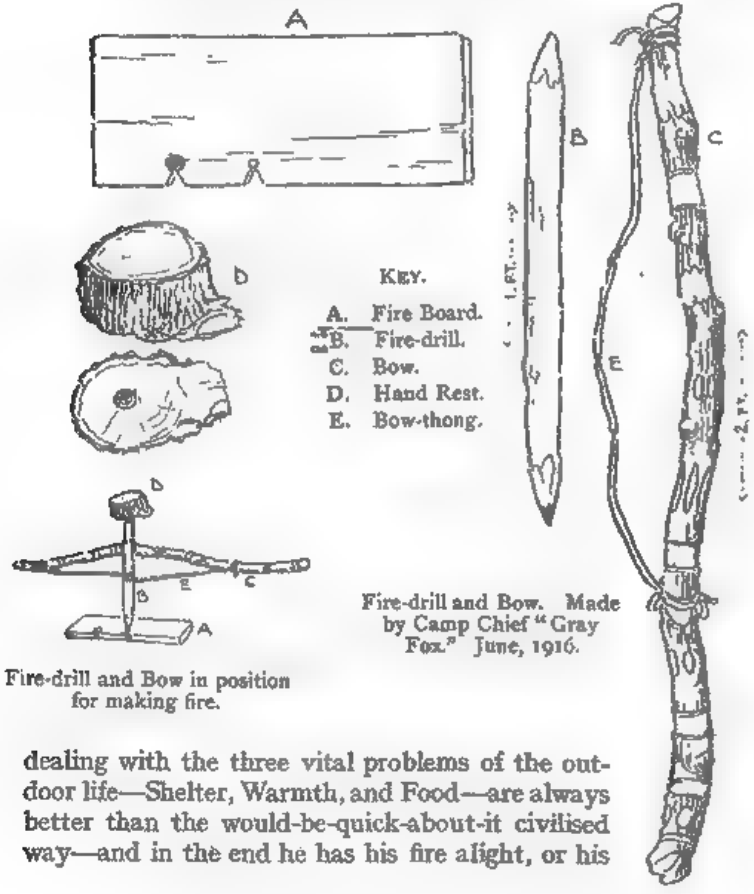
To the man who knows—the mossback camper—the art of fire-making is not merely a matter of getting wood to burn. He is a skilful artist, and he lights his fire with all the cunning of a master craftsman.

He knows how to light all kinds of fires, and every fire he lights is of a certain type—that is, it is useful, it has its own particular purpose. Thus there are "Council fires," "Cooking fires," "Warmth fires," "Friendship fires," and others.

The experienced outdoor man knows when and where and

how to light each one in the right way. If necessary he can do it without matches, and always without paper; in fact, the old hand despises the use of paper to start a fire. By long and patient practice he has learned that the primitive methods in

PRIMITIVE FIRE-DRILL AND BOW.

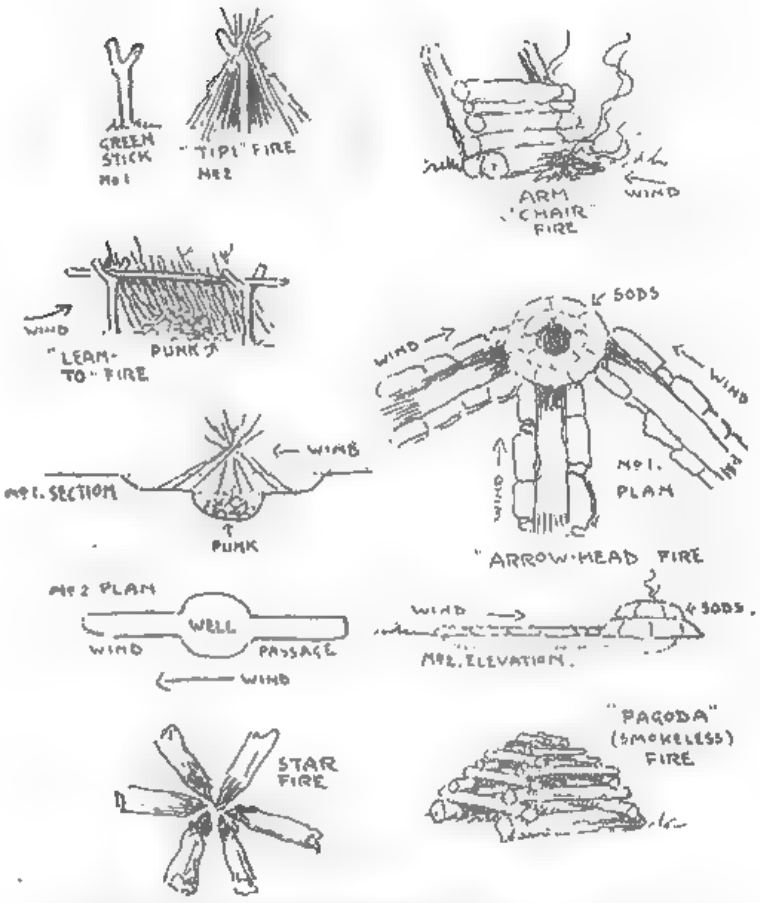


Fire-drill and Bow in position for making fire.

Fire-drill and Bow. Made by Camp Chief "Gray Fox." June, 1916.

dealing with the three vital problems of the out-door life—Shelter, Warmth, and Food—are always better than the would-be-quick-about-it civilised way—and in the end he has his fire alight, or his

THE ART OF FIRE-MAKING.



SEVEN DIFFERENT STYLES OF BUILDING A CAMP-FIRE WHICH SHOULD BE KNOWN TO EVERY TRIBAL CAMP.

bivouac built, long before the man who goes out with the idea of using various patent firelighters, collapsible chairs, folding pocket-oil-stoves, and patent pneumatic-beds. The old hand with an axe and a blanket will beat him at every turn, and be more comfortable into the bargain—because he has the knack, he knows the ropes, and he understands the art of doing without.

He knows all the different styles of open-air fireplaces and the use of each. He has only to glance at the ground upon which he wants to light his fire to know instinctively which style to use, where he will get the materials from Nature, and a thousand other points of important detail—which way the smoke will probably blow, how far he will have to go for fire-wood and for cooking-water. All this comes from constant practice and by making hundreds of mistakes and realising afterwards that they *are* mistakes, and keeping a mental note of them for future reference. Therefore the instinctive skill of the expert fire-maker can never be written down in a hand-book.

The only sure and certain way of acquiring such skill is to "get out and do it" again and again and yet once more.

"During this voyage," says Wallace (he was sailing among the Islands of the Malay Archipelago, in a vessel manned by natives), "I had several times an opportunity of seeing my men get fire by friction. A sharp-edged piece of bamboo is rubbed across the convex surface of another piece (of split bamboo) on which a small notch is first cut. The rubbing is slow at first and gradually quickens till it becomes very rapid, and the fine powder rubbed off ignites and falls through the hole which the rubbing has cut in the bamboo. This is done with great quickness and certainty. The Ternate people use bamboo in another way. They strike its flinty surface with a bit of broken china, and produce a spark, which they catch in some kind of tinder."

(See if you can learn to do this. Dry bamboo is easily obtained, but the various English woods are too damp and sappy. Matches are very bad and very dear—a few strips of bamboo would be light to carry if one could rely upon it. Further full instructions in the use of bow-and-drill "fire-sticks" are given in E. T. Seton's "Book of Woodcraft." London, Constable & Co.)

2. The Art of Pathfinding and Reading Nature-Signs

"Nature is ever making signs to us. She is ever whispering to us the beginnings of her secrets. Be ever on the watch, ready at once to lay hold of Nature's hint, however small, to listen to her whisper, however low" (Sir Michael Foster: Presidential Address to the British Association, 1899).

"One of the greatest curses of our modern and much-vaunted civilisation is that it tends so steadily to destroy the individuality of the man, to deprive him of that self-reliance and self-help which in reality is, and should always be, part of his very nature" (A. Bryden).

This subject would require a handbook to itself. One of the best is "The Frontiersman's Pocket Book," by Roger Pocock.

In order to show what is meant, I shall here give one or two examples, and hope that the following notes may be of use to those who follow the outdoor trail:—

In England the dominant wind is W.S.W.

River-lore—

A clear green river reads: "sandy bed," or "snowfields up-stream."

A grey sandy river has been undercutting rock, and reads: "ravines or gorges up-stream."

Clear blue river reads: "filtered by lakes."

Brown reads: "wet country up-stream, forests or peat-mosses."

If soap won't lather, there are limestone rocks up-stream.

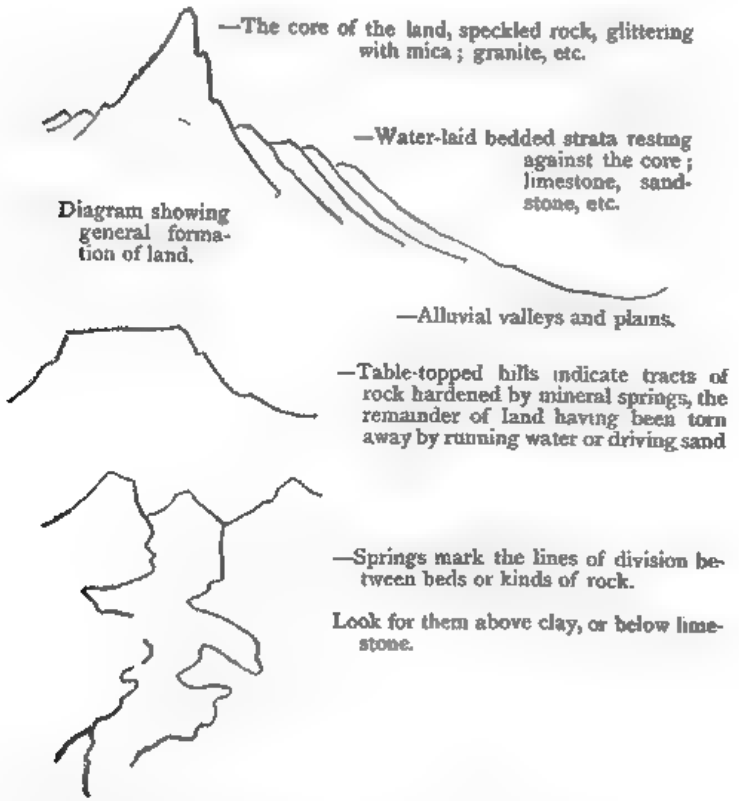
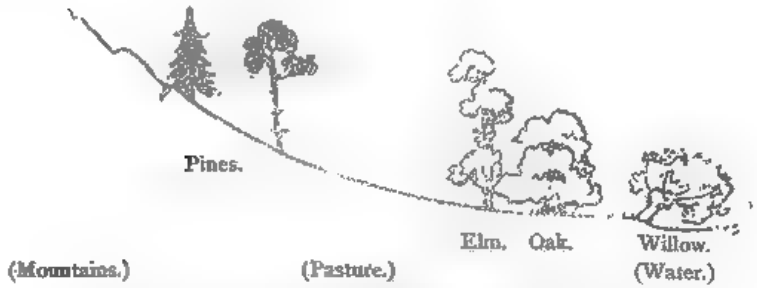


Diagram showing general formation of land.

Speckled pebbles or glittering sand: "look for hills or mountains up-stream; the farther the hills the *smaller* the gravel or sand-grains."

Line of driftwood on bank of river or side of valley marks flood-level. Camp above line.

Surface ripples on sand or snow are at right angles to the last wind which was strong enough to lift the grains. Streams flow towards the sea—so they give rough bearings.



SIMPLE DIAGRAM SHOWING DIFFERENT TYPES OF TREES AT DIFFERENT ALTITUDES.

Land formations and vegetation signs—

Land dips sheer to the sea, most frequently on West side. Each rock formation has its special soil and plants. Height above sea is marked by successive belts of vegetation. Cone-bearing trees, pine, fir, spruce, etc., read: "rugged 'hungry' country."

Cedar, oak, elm, etc.: "richer soil." Size of trees indicates depth of subsoil.

3. Trailcraft

In prehistoric times (Stone Age) Cheshire supplied salt to Europe. Later, the Romans pitched a military camp (*castra*—Chester) at the trail-head, and paved the trail as Watling Street (Edgware Road, Park Lane, Old Kent Road, etc.). The camp on Thorn Island, in the Thames, became the City of West-

minster. Cornwall supplied the bronze-trail, which crossed the Thames at Oxen-ford, cut the salt-trail at Marble Arch, and started a seaport at the terminal called London. The two trade-trails opened up savage England.

Drinking on the trail :

Who drinks least, thirsts least.
When you're thirsty, suck a pebble.
Beware of impure water.
When in doubt—boil.

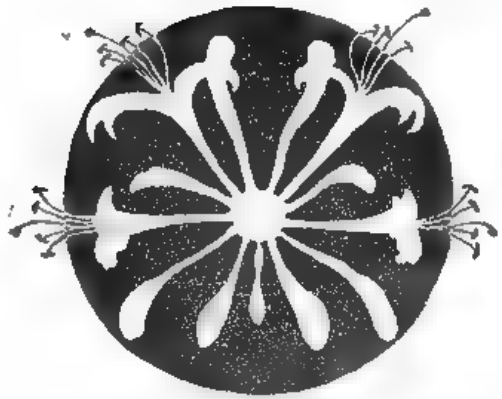
4. Finding Water

As tracks gather into a trail and dung-droppings increase, direction points to water.

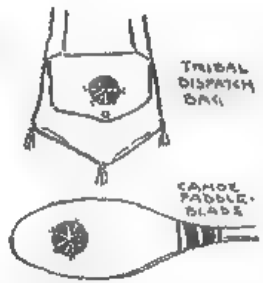
Look out for water-birds flying up, and mark the spot from which they rise.

5. Weather Signs

Hang a button on a string against a wall. Wet weather coming—string shortens. Fine weather coming—string lengthens.



Design from Wild Honeysuckle.



How it might be used.

6. The Art of Nature-Designing

A universal blank of Nature's works,
And wisdom at one entrance quite shut out.

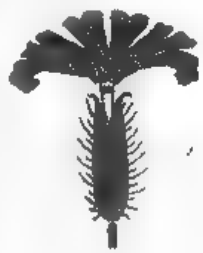
Milton bewailing his blindness.

The ability to evolve designs and decorations from natural objects is a lost art among the over-civilised races.

Over-civilised man has lost the faculty of observation, and in consequence he is equally unable to record.

Design from White Clover.

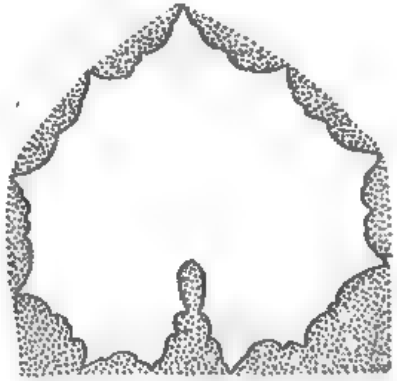
But it is of vast importance, from the educational and religious standpoint, that the boy should, while he is training himself on the primitive system, learn to draw in clear, simple outline from the trees and plants, animals and



Design from Red Campion flower.

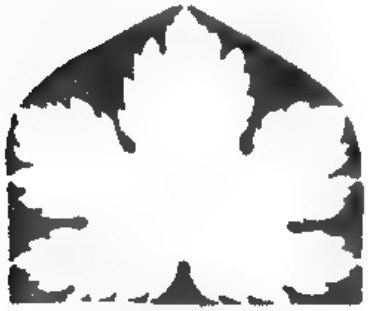
insects, by which he is surrounded and which are part of his natural environment. Moreover, by this method he comes

Design from Wild Hopbine leaf.



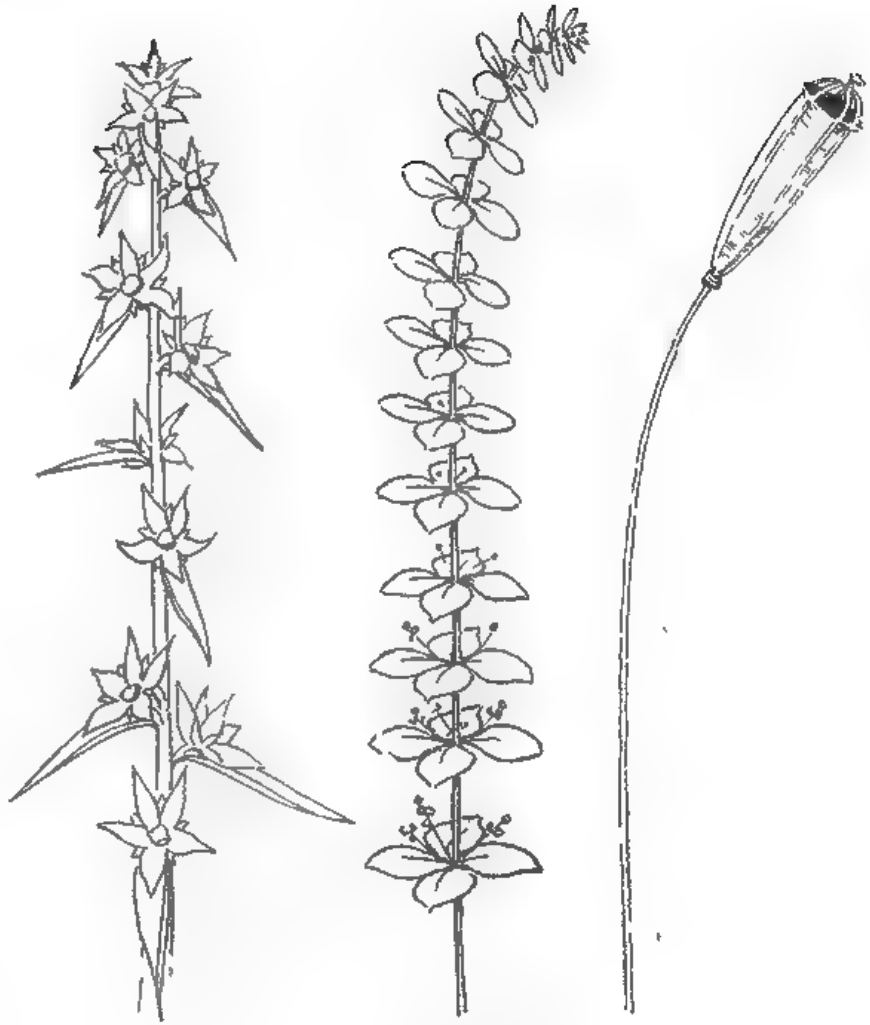
Design from Monk's Rhubarb leaf.

into direct touch with the Great Mystery of Nature—and in a normal and useful way he will acquire some knowledge of "Nature-study," which is such a deadly dull subject when taught in school.

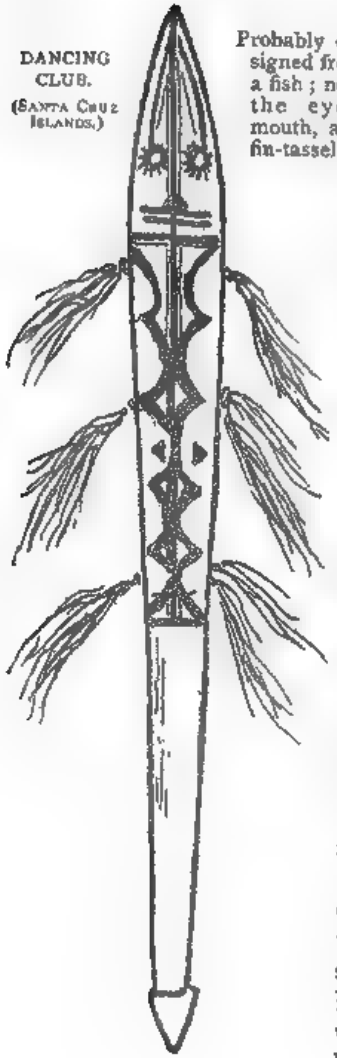


Design from Sycamore leaf.

Arrowhead leaf design.



DESIGNS FROM NATURE



DANCING CLUB.
(Santa Cruz Islands.)

Probably designed from a fish; note the eyes, mouth, and fin-tassels.

In the following pages will be found some examples of what is meant by Nature-design, and how these designs should be applied to the equipment of the Tribe. Paddles and canoes, tents and totem-poles, log-books and moccasins—everything which is part of the Nature-life of the Tribe—should be decorated, embroidered, and illuminated with Nature-designs or Tribal-designs.

7. The Art of Tribal Design

The art of Tribal design differs from applied design from Nature, inasmuch as it is more symbolic than correct botanically or anatomically. The boy should be shown the tribal designs of primitive races—and the Camp Chief should encourage his braves to emulate the skill and beautiful workmanship to be found in the specimens in various museums. On page 255 are a few examples of savage design, and the boy takes to this method of expression like a fish to the water—because it is in thorough keeping with his primitive ideals of boyhood.

WOODEN SHIELD DESIGN.
Kenyah-Kayah Tribe.
(Borneo.)

(Note the similarity in design to a boy's kite).

Educationally, it is not to be ignored. Very few art students turned out of our civilised art schools are able to sit down and make a design anything like as simple, beautiful, or symbolic of Nature, as the designs given here. In this self-expression by symbolism the modern art school has much to learn. To be sure the art student can draw a conventional leaf-shape with both sides exactly alike and geometrically balanced, ***which he has learnt from a test-card or cast;*** but show me the student who could make a design as haphazard, as original,

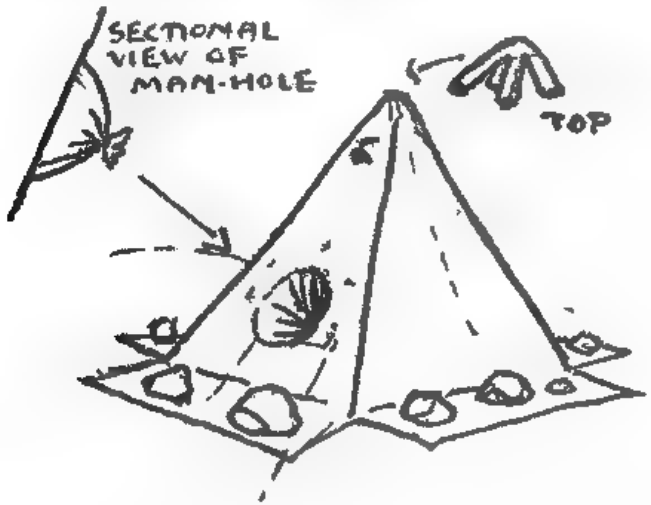
WOODEN SHIELD.
(Australia.)
Probably a design evolved from heart-shaped leaves.

BEETLE AED PLANT.
(Africa.)
(Design from the headdress of a Mafu woman.)

and as effective as the example shown on the headdress of a Mafu woman (Africa), reproduced on previous page. Not one in a thousand art students could even *think* of it—much less draw it with all the effective simplicity and symbolic meaning! In art the primitive man excelled, because he relied upon Nature as a teacher and the out-door world as his art school.

8. Tentcraft, Bivouac, and Hut-making

It is impossible here to give a complete handbook on tent-making. The following books are recommended: "The Book

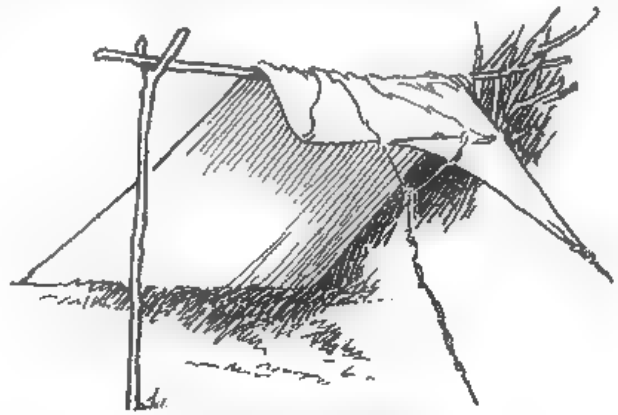


Storm-tent used by Arctic explorers.

of Woodcraft," by T. Seton (Constable); 'The Camper's Handbook," by Holding; "Scouting for Boys," by Sir R. Baden-Powell (Pearson); "Lonecraft," by J. Hargrave

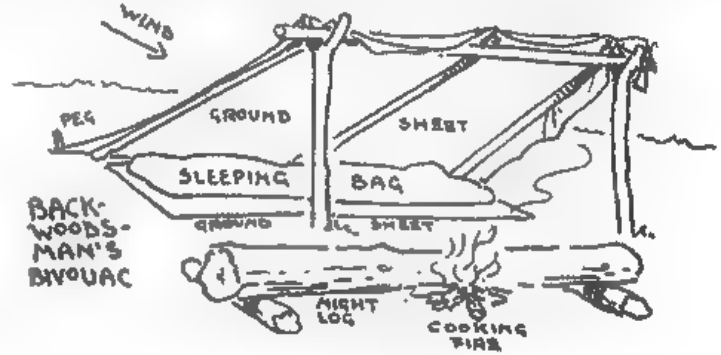
(Constable); "The American Scout's Handbook" (Boy Scouts of America, Fifth Avenue, New York).

The fact is, it is a far better plan to make your own style of tents. First of all make a paper model to scale, then flatten



MAORI BUSH SHELTER.

out the pattern and work out how much material will be wanted. Tent materials can be obtained from "The Amateur Camping Club," 4 New Union Street, E.C., and also price lists.



It must not be forgotten that it is part of the Tribal training that all *tents and bivouacs be made by the boys themselves*—and any bought tent is not only contrary to this system of teaching, but is also looked upon as a disgrace to the Tribe. To find a bought tent in a Tribal Camp reads: "Hullo! they're no woodcraftsmen—they can't even shift for themselves!"

Examples of tents, bivouacs, huts, and shelters may be of help to the Camp Chief and the braves. See pp. 190, 191, 192, 257, 269.

9. Canoe Craft and Raft Making

A good serviceable canoe, on the birch-bark pattern, can be made of bent-wood lathes and canvas.

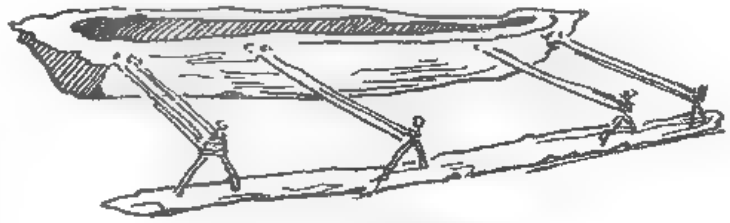
Ancient Briton in coracle of willow-rods covered with skins. Such skin-covered boats may still be seen on a few of the Welsh streams, and in the West of Ireland, where they are called "curraghs." Still used by fishermen on the River Dee.

Rafts can be made of logs of wood supported by canvas "skins" oiled with linseed-oil and blown out like balloons. The coracle can be constructed of bent willow-boughs and oiled canvas. See sketch.

The boys of the Tribe should be taken to the museums to see the native-type canoes and rafts. If the boy is intent upon making the same sort of craft for his own use he will gladly spend all day in a musty museum, with the keenest interest and untiring attention never to be attained if he is taken there as part of the schoolwork and just "shown round" by a patient teacher who may or may not take any particular interest in the objects he points out.

Let the boys do it—show them how primitive man did it—then let 'em go ahead and struggle with their own environment.

This is the only true education of man.



MAORI DUG-OUT WITH OUTRIGGER.

10. Primitive Instruments

Tom-toms, Gong-signals, Bull-roarers, Dance-masks, Clubs, Bows, Arrows, Shields, Moccasins, Belts, Totem-poles, etc., are articles which every tribe of boys should make.

Much of the delight to the boy in doing this work lies in the knowledge that he is doing what savage races do. If the Camp Chief can tell his boys something of these tribes and show them the actual objects in the nearest museum, he will arouse a keen spirit of interest.

For instance: Among the African tribes drums and gongs of wood and iron are always used. Wooden gongs being used

in West Africa for transmitting messages. The Xylophone is found among the Western tribes, notably the Mandigo. It is a musical instrument, consisting of a graduated series of wooden bars, which are rested on straw and are struck with a wooden hammer. Harps, musical-boxes and the bull-roarer are also used ceremonially. The bull-roarer is interesting. It is known as the *Turndun* by the Australian blacks, and this instrument was the *rhombos* of the Greek mysteries. It consists of an oblong piece of wood, to the end of which a string is tied, then twisted tightly round the finger; then the whole is whirled rapidly round and round until a loud and peculiar whirring noise is produced, very much like the winter-wind howling down a chimney.

THE DISCOVERY OF THE BOW.

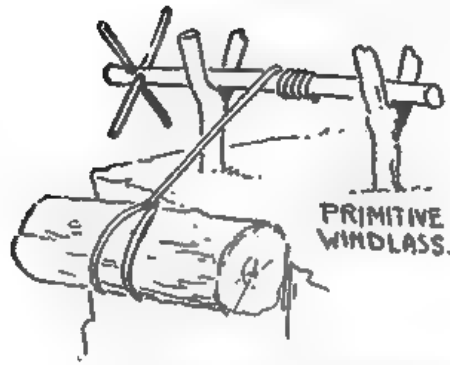
This is a splendid means of signal-sounding, say, for "alarm," or "here I am," or "come here." The sound carries a long way on a still day.

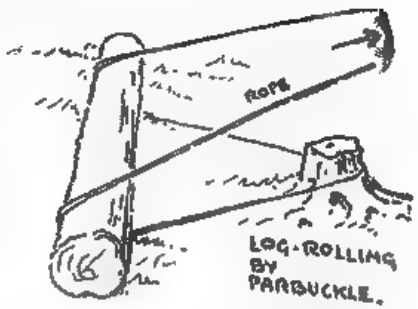
A slat of wood, one foot long by a quarter of an inch thick, works well and makes a loud noise. Different sounds can be made by making various notches and cuts in the slat. The string should go through a hole in the wood about an inch from the edge, and should be tied in a loop.

Many of the African tribes have evolved a system of telegraphy by means of wooden gongs. The Batetela tribes being the most proficient.

II. The Ancient Art of Weaving

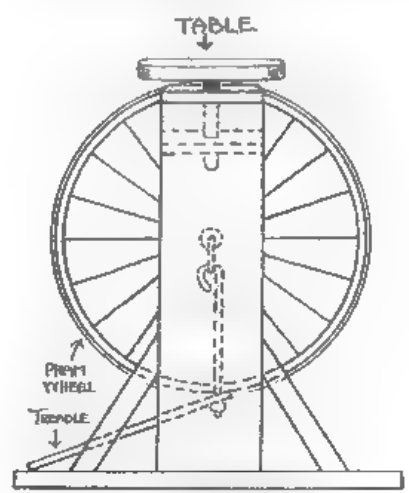
Every camp of boys should have its mat-weaving loom of a primitive but effective type. (See "Scouting for Boys.")



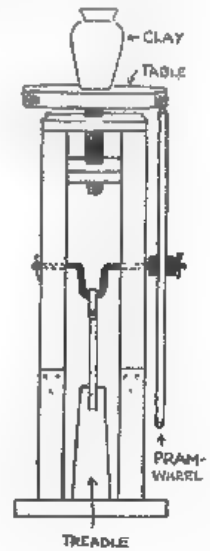


Instructions on setting up and working a hand-loom for weaving cotton materials are given in "The Art of Travel," by Galton.

Camp-bed mattresses, door-flaps for huts, ground-mats, meditation mats, thatching for hut-roofs, etc. etc., can be made on a camp loom.



CAMP POTTER'S WHEEL.



12. The Potter's Art

The preceding sketch gives an idea for the construction of a Camp Potter's Wheel.

An old perambulator wheel, a wooden disc and treadle, an upright or two driven into the ground, are all that is needed.

Clay from the nearest brickfields, or from the river-banks, will be used for making cooking-pots, water-jugs, dishes, oil-lamps (on the oriental pattern), plates, vases for flowers, etc. etc., can be moulded on this wheel.

Salt sprinkled on the clay and baked in a pit-oven of red-hot wood embers will give a crude glaze. Another method of the potter's art is to daub clay on to a basketwork foundation.

13. The Art of Story-telling

The method of story-telling used in Woodcraft Camps by Camp Chiefs and Tribal Story-tellers :

The Story-teller sits upon a small reed mat. He wears the garments of the Camp Story-teller. In front of him upon the mat stands the jar, and in the jar burns the scented-paper-stick, or an incense cone.

The Tom-tom Beater calls together the Tribe.

The Herald of the Camp will rise up, saying :

" O Story-teller to the —— Tribe—
O Spinner of most wonderful webs,
Like the Oriental Story-teller of old,
Like Shahrazad of ' A Thousand Nights and a Night.'
Reveal to us here assembled your most amazing legends ;
Unfold before us the weird and fantastic ;
Conjure up visions like a magic-man ;
Use all the cunning interweaving of words,
Like a crafty weaver at work upon a richly-patterned cloth.
Speak on, most honourable Story-teller——"

Then the Story-teller lights the scented-paper-stick, and begins :

" Now this is the Story of the Three Wise Men .—"

" It has reached me, most honourable Chief, that once upon a time, etc."

He then proceeds to *unfold* his story.

Just as the chestnut-bud is sheathed before its bursting, so the good story-teller conceals his tale until such time as it is well to open out.

It is the premature bursting of the sheath and the revealing of the inner secrets of the plot too soon which ruin the telling of a tale.

Therefore *unfold* the story ;—begin by bursting the sheath, by telling of the characters and their object in the story ; then " leaf by leaf " unfold their adventures ; giving a spot of detail here and there, and so by stages " lead up " to the climax and then finish abruptly by saying :

" —And so the story ends."

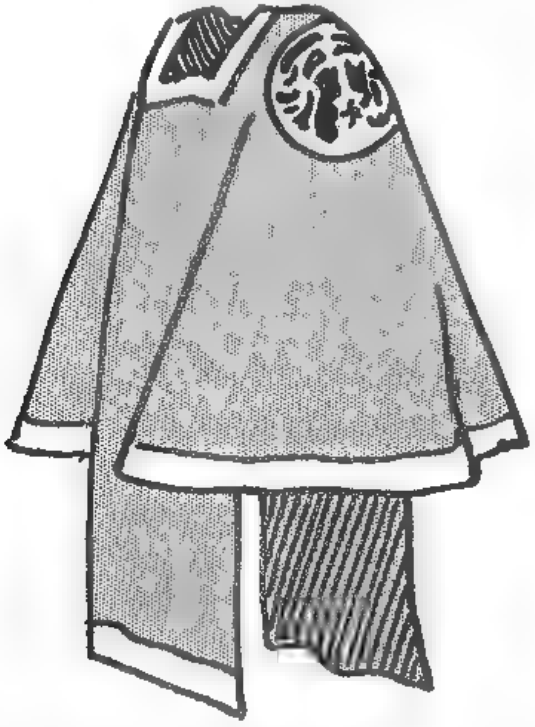
AN EASTERN STORY-TELLER.

Rising, the Story-teller rolls his mat and goes his way.

Now there are certain legends and stories that are told by all Story-tellers :

Tales from the " Arabian Nights."
The story of " Rip Van Winkle."
Tales from " The Heroes."
Stories from the " Jungle Book."
The legend of " Hiawatha."
Stories of " King Arthur and his Knights."

Tales of "Robin Hood and his Merry Men."
Stories of Explorers, such as "Captain Cook," "Robinson Crusoe."
Stories by Jack London, such as "White Fang," etc.



STORY-TELLER' GARB.

(Purple with green border; badge on left shoulder See p. 179.)

There is only space enough in this book to outline and to suggest. Thus, I have given but very few of the many arts

and crafts which can be introduced into a Tribal Camp or Open-air School of the Woods.

Basket-work, carpentry, map-making, signalling (by smoke, flame, flag, whistle, etc.), cooking, knot-tying, bridge-building, forestry, and a thousand and one other primitive activities can and should be added and developed. There are already good handbooks on these and other subjects relating to Tribal arts and crafts. The handbooks of the Boy Scouts are invaluable to all boy-workers.

It would be useless here to try to give complete and detailed instructions. My object is merely to "point out the way—however dimly."

It is to be regretted that many Scout Troops are content to buy everything ready-made at an outfitter's stores. That is not backwoodsmanship—and the whole of the educational value of the Struggle with Nature has thus been left out of the training.

Let the Camp Chief remember that only by doing and making these things for himself can a boy really follow the natural course of the primitive tribal system.

He must do it—or "die" (i.e. become "less improved," because he has not improved himself by struggling).

Above all, the boy must be trained as a Spartan:

To scorn delights and live laborious days.—*Milton.*

CHAPTER XII

CAMP TALK

IN a boys' camp it is very important to be camp-like. Even in speech one should be a camper-man. Camping has its own words and phrases.

Be picturesque in all things—even in speaking. This will help to cast that spell of romance over the camp which is the root of all energy and keenness of mind.

At a Council Fire Ceremony it is important to be dignified. "The talk of white men is wholly lacking in dignity," said the Lama of Thibet ("Kim," Rudyard Kipling).

By using figurative speech in council-fire corroborees or indaabas we are able to sharpen the faculties by giving them a puzzle to unravel quickly. By covering the bald meaning of the sentence with a veil of Orientalism we bring into play a part of the boy's brain which is seldom touched by ordinary school education. This develops the unravelling faculty; the cells of deduction, of being able to catch hold of a hint and read into it another meaning, of being able to "read between the lines," saying nothing "openly," making no bald statement of fact, but just giving enough in a picturesque figurative manner to hide a deeper meaning. It is this quick "jumping to a conclusion" which is so good for the growing brain.

Here are some examples of what I mean:

"The brush of the old fox has gone a little grey; but is not his eye as keen, and are not his teeth as sharp?"—I am getting old it is true, but I can still do a good deal.

"Who can make the dead tree green, or gaze again upon last year's light?"—What is done, is done, and cannot be helped.

"That which Time swallows comes not up again."—The past is past.

"Those who search bags with fingers, may presently search bellies with knives."—Those who steal, may murder also.

To be able to describe anything vividly shows that a person is observant and on the alert to take things in, to retain "the feel" of things, and to note and remember the shape, colour, sound, and smell of things. It is important to cultivate this. It is not enough just to note things at the time. You must learn to carry the "essence" of the subject or incident in your "mind's eye" and be able to give a short, sharp-edged description of it in telegraphic form.

Here are some examples of what I mean:

"The twang-thrum of his bow . . ."
"The dry grass twizzled his nose . . ."
"He lolloped along like a lame rabbit . . ." etc.

The following words and phrases may be of use to those who take up Tribal Training:

Q. "Honest Injun" ("On your honour?"—"Is that the truth?").

A. "Honest Injun" ("Yes, on my honour."—"That is the truth").

Council Fire Pow-Wow.
Night-time Palaver
Camp Fire Corroboree
Moonlight Indaaba
} A Meeting round a camp-fire.

". . . I have spoken"—Always used as a termination to any speech made at the Council Fire.

"He is in the shadow"—He is dead.

"Huh! I smell blood"—I think it dangerous, danger is near.

"Brothers, I have words to speak if you have ears to hear . . ."—A good way of commencing a camp-fire pow-wow.

"Say on," answers the Chief.

"How!"—How d'you do. Good day to you. Also as applause.

"Punk"—Rotten wood.

"Kindle the spark"—Light the fire.

"Walk your chalks" / "Vamoose" / "Sling your hook" } Go away.

"I lit out"—I put on speed, ran, galloped.

"Sloped"—Gone, vanished, slunk off.

"I got a big scare"—I got a good fright.

"It is big news"—Important message.

"A run-way"—A footpath made by animals.

"An old hand" / "A Sourdough" / "A Mossbank" } An experienced scout—not a tenderfoot.

"A greenhorn"—A tenderfoot.

"Hop-the-twig"—To die.

"Pull the long bow"—To lie or boast.

"Poor man's sauce"—Hunger.

"Blind man's holiday"—Dusk.

"Devil's snuff-box"—A puff-ball.

"The Merrie Dancers"—The aurora borealis.

"Voodoo" / "Ju-ju" } (African) Magic or witchcraft.

"Just you walk the chalk-mark"—Behave properly.

"Way-mark"—A sign-post.

"Weather-gleam"—A brightness of the sky on the horizon.

"Weather-out"—Stick it, hold your own.

"Night-fire"—Will-o'-the-wisp.

"That's all flapdoodle"—The food of fools, nonsense, rot.

"Great cry and little wool" (refers to sheep)—Much ado about nothing.

"I've just been chewing the cud"—Thinking.

"Hike"—To go off on a wandering expedition carrying your own food and blankets.

"You're doing that a-widdershin"—The wrong way, i.e. the wrong way of the sun, E. to W. through N.

"Glamourie"—Wizardry, magic.

"Cranksided"—Lop-sided, "knock him crank-sided."

"Born and bred in a briar-patch, Brer (name)—Born and bred in a briar-patch!" I know I could give you the slip. I'm an old hand at the game.

"A glee"—A merry camp-fire sing-song.

"Gleg"—Clever, cute, skilful, apt, smart (Scotch).

"Glim"—A light, a lantern, "show a glim."

"Dowse the glim"—Put out the light.

"Glimmer-gowk"—An owl.

RED INDIAN TALK

"A chinook"—A warm westerly wind.

"Medicine"—Power, divine power.

"Moccasins"—Shoes of soft-tanned hide.

"War-bonnet"—Feathered head-dress.

"Teepee"—Wigwam.

"Bury the hatchet"—Make friends, give up war.

"Smoke the Pipe of Peace"—Be brothers, be friendly.

"I rise up to make a farewell talk"—A way

INDIAN TEEPEE OR WIGWAM.

(As used by "White Fox" at Lonecraft Camp, Bucks, 1913–14.)

of commencing a pow-wow at the Council Fire if the camp is breaking up or you are going away.

"Look to your scalp-lock"—Mind what you do, dangerous.
"Pemmican"—Dried food, "tommy," "grub."
"Squaw"—A woman.
"A brichbark"—A canoe
"A brave"—A youth of the tribe.
"A tried brave"—One who has passed the tribal tests.
"The Midi"—A secret society of medicine men.
"Totem"—Emblem, sign, symbol, crest.
"The Happy Hunting Grounds"—The Hereafter.

"BAT"

Tramp-Slang

"A sea-rover and a doorstep"—A bloater and a slice of bread and butter.
"A bag of mystery"—A sausage.
"Long Tom and khaki"—Sausage and pease-pudding.
"A keyhole whisperer"—A street singer and musician.
"Shooting the crow"—Not being able to pay for what you buy.
"Ready the pitch"—Get ready to do something, prepare.
"A Grawney"—A finger-ring.
"A Red Kettle"—A gold watch.
"Mush"—An umbrella.
"A Smother"—A coat (To smother up) hide, disguise.
"A Poke, or Haddock"—A purse.
"A Split"—A detective.
"A Flute"—A policeman's whistle.
"Darbies, or Bracelets"—Handcuffs.
"To Chuck a Dummy"—To faint.
"A Dog-sleep"—To sleep on the stomach lying in the sun.
"Bat"—Tramp-slang language.

"A Needy"—A tramp.
"The Drum"—A billy-can, tea-can.
"The Drag"—The broad highway, the road.
"A Back Drag"—A byway.
"Dekko" (Gypsy "Dicht")—To look, "Let's see."
"Main-Drag"—Main road.
"Padding"—Walking, tramping.
"Screever"—A beggar.
"To Gag"—To beg.
"To go skipper"—To sleep under the wide and starry sky.
"The Spike"—The casual ward, the workhouse.
"A Cully" (Romany origin)—A friend.
"A Doss-house"—A lodging-house.
"To Doss"—To sleep.
"To Blow the Gaff"—To "split." To give the show away.

"ROMANY-JIB"

Gypsy-Talk

"Can you rokkra Romany?"

Avali—Yes.
Bosh—Fiddle.
Chavo—Boy.
Chies—Girls.
Cosh—Stick.
Dicht—To look.
Divvus—Day.
Dukkerin—Fortune-Telling.
Gorgio—One who is not a gypsy.
Jal—To go.
Jib—Speech, language.
Kek—No, not so.
Kekkeno mush's poor—A common, no-man's land.
Kekaubi—Kettle.

Kushti—Good.
Lil—A book, letter, note.
Mush—Man.
Panee—Water.
Patteran—A trail or trail-sign.
Poor—Earth, ground, field.
Por-engro—A writer.
Rokkra—To speak.
Romany—Gypsy Talk.
Rye—Gentleman.
Tatcho—True.
Tatcho Pal—True Brother.
Tan—A tent.
Vardo—Trek-cart, caravan.
Yog—Camp-fire.

CHAPTER XIII

THE WORK AND TRAINING OF A CAMP CHIEF

WE have now traced in outline some suggestions for a hardy and more Spartan life from babyhood to youthhood.

It is to be hoped, of course, that a good many men, scoutmasters and social workers of all kinds, will take up these ideas at once.

THE FANATIC FAKIR.

But we must rely for the ideal Camp Chief upon those boys *who have themselves gone through the various stages* of such a primitive training.

These boys upon reaching manhood will naturally take up such work without any of the hesitations and fears of the civilised man coming new to it.

Having been a member of a tribe (while a boy) such a man would be more fitted to take up the work.

I shall devote this chapter, therefore, to some hints and instructions which may be of use to anyone desirous of becoming a Camp Chief in charge of a Tribe.

It is, of course, essential that such a man should be something of an enthusiast—a fanatic in fact.

" When doctrines and general ideas have desired to amalgamate with events and influence the world, they have only succeeded under the form and by means of the arm of fanaticism " (François Guizot, " Hist. Civilisation in Europe ").

The would-be Camp Chief must be, as the Dictionary puts it :

Fanatic, wild ; enthusiastic, an enthusiast.

He must work :

Fanatically, with wild enthusiasm.

He must develop :

Fanaticism, having fervid zeal.

If you are half-hearted about this woodcraft tribal system leave it alone. Evidently it is not for you.

But if you are for it—why then you are with me—Come on ! whole-heartedly, body and soul, fanatically, enthusiastically, devotedly, with something of the " desert dervish " glint of fervid zeal in your eye !

This is not a subject for debate, or for reading about in books—if you are for it, you must DO IT.

You cannot be of the Woodcraft Caste without acquiring " caste "—you cannot acquire " caste " without following the Outdoor Trail.

Here is my teaching for those who believe in it. Those who are for it must carry it out. They must live the life.

1. How to Become a Camp Chief.

Before becoming a Camp Chief a man will find it useful to have had at least one year's service as a warrant Scoutmaster or Scout Instructor.

He will pass through the Training of Manhood (see pp. 308–21).

He should have read the following books :

" Lavengro," by Geo. Borrow.
" Walden," Life in the Woods, by Thoreau.
" Book of Woodcraft," E. T Seton.
" My Life as an Indian," W. J. Schultz.
" The Origin of Species," Chas. Darwin.
" The Jungle Book," Rudyard Kipling.
" Scouting for Boys," by Sir R. Baden-Powell.

He will carry out the Tribal Training as suggested in this book.

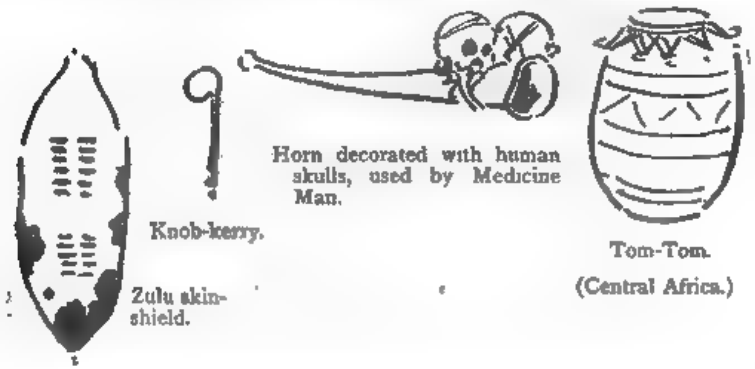
He will run a Tribal Camp of his own.

He will make at least one visit to the Zoo and will enter in his notebook such scribbles of animal attitude as he is able. This is really quite simple and *most important*, in order to have some knowledge of animal craft and animal ways. Examples :

Stork. Flamingo, asleep on one leg. Elephant. (Back view.)

Crane stretching one wing. Snake.

He will make at least six expeditions to a good museum and will enter in his notebook such scribbles and notes of primitive customs and implements as he is able. Examples :



Zulu skin-shield. Knob-kerry. Horn decorated with human skulls, used by Medicine Man. Tom-Tom. (Central Africa.)

He will make at least one expedition into a city slum (any large industrial town will do), and will make careful notes and

observations on the method of living, the type of children, the exact conversation he hears, and his thoughts on the subject. (The date and time of all expeditions will be entered in his Book of Meditation together with the original notes.)

He will also make rough outlines of the various shaped heads he has observed. Examples :

Types of Heads.

During the summer (June, July, August) he will sleep out of doors—and during the really hot weather in a sleeping-sack *without a tent*. The tent should be near in case it comes on to rain.

Sleeping Out.

A Camp Chief must be an outdoor man through and through, and it is useless for him to tell his boys to do a thing if he is not willing to do it himself. Thus, a Camp Chief should train HIMSELF before taking up the work of the Tribe.

2. THE RULES OF CHIEFTAINSHIP.

The Camp Chief (like the savage chief) is generally the founder of the Tribe.

He must speak on behalf of his Tribe—and be listened to.

He must stand up for the rights of his Tribe—and have authority.

In fact he should be eloquent, brave, and honest.

If a candidate for this position does not manifest these qualities he may be set aside by Tribal vote.

In which case the Tribal Chief will become Camp Chief, and will elect his second in command.

The Camp Chief must develop and use his imagination.

3. A Pow-Wow on Religion.

The Camp Chief will realise that all religions are good.

Whatever he may think about any particular religion he will not express his opinions before the boys of a woodcraft camp.

He will never laugh or jeer at any religion—Christian or Heathen.

Sunday in Camp is a day of rest. Whether a boy be a Buddhist, Roman Catholic, Church of England, or Nonconformist, he will attend his respective place of worship *if he so desires*.

No boy will be forced to attend a Church parade.

Should a minister of religion visit your camp with the idea of expounding the particular doctrine of his sect, you will, as Camp Chief, ask him not to do so.

But intimate to him that if he will address the Tribe on the Great Mystery of Nature, in accordance with the Woodcraft Creed* (which you will allow him to read), the tribe will assemble to hear his words at the Council Fire in all reverence.

One other thing you will request of him, and that is that he shall wear the camp costume of the Tribe—green shirt, shorts, stockings, and shoes.

The reason for this is that what really puts the boy off all ministers of religion is their hideous black clothing.

My aim in camp is to keep everything—mental and physical—as beautiful as possible; and I have found that the introduction into a Woodcraft Camp of the usual black ministerial garb casts a gloom upon the whole Tribe.

* See p. 280.

It is very necessary that a boy be taught to realise the Great Mystery in the days of his youth, and the following suggestions for such a training may be found of use to those who take up the duties of a Camp Chief.

1. Everything is made up of atoms.

2. Every atom has the Power to attract or repel other atoms.

3. That power is *The* Power—the Great Mystery.

4. Therefore everything is part of the Great Mystery

5. The Great Mystery is everything—and Everything is the Great Mystery.

6. Nothing is common or unclean, since everything is actually, chemically, part of the Great Spirit.

7. When you see a slimy snail, or the dung in the road, or the perfect petals of a daffodil, remember that they are all chemically part of the Power—The Great Mystery—just as you are yourself.

8. Therefore, as you are yourself part of the Great Spirit you have the power to keep yourself as supple of limb and clear of mind as the wild animals of the woods.

9. The bark of the trees, the mud of the trail, the clouds in the sky, and the stones by the wayside, are all as much a part of Everything as you are—and you cannot separate yourself from them without becoming unnatural.

10. A diseased tree rots away and dies, the bird with the broken wing perishes from want of food, only the fit in body and mind in the wild life of nature survive.

11. You are leading the wild camp life because it is natural, just as the fox and the hare and the squirrel.

12. It is up to you, my brother, to keep yourself nimble-bodied, keen-eyed, quick of ear, sure of foot, with brain alert, that you may become a perfect part of this Power, *which is you*—the Great Mystery.

THE WOODCRAFT CREED

¶ *Then may be said or chanted the Woodcraft Creed by the Camp Chief and the Members of the Tribe, standing at the Council Fire.*

1. I believe in the Great Mystery, and the evolution of the Universe.

2. And in the Great Teachers, Jesus Christ, Confucius, Buddha, Mahomet, and all the Great Thinkers of the World.

3. I believe in the Outdoor Life, Woodcraft, Camping, the Law of the Woods, the Ceremonies of the Council Fire, Scouting, and doing good to all.

So be it

THE CAMP CANTICLE

1. Great Mystery which is Everything, may we live in accordance with the Laws of Nature.

2. May we grow strong in the Open Air and so learn not to run into temptation.

3. Keeping ourselves fit in body and mind that we may be as perfect a part of the Great Mystery as the Blue Sky and the Mud by the Wayside.

4. This is the Will of the Great Spirit, the Life and the Power. Throughout the Ages. So be it.

It should be remembered that these ideas are only offered as suggestions. I have used them in my own camps, and they are part of the training I advocate. They are particularly suited to the primitive life the boy is leading, and later on when he has proved himself a man he may, of course, find that he wishes for something more definite. That is for *him* to decide, and his brain should be kept free and untrammelled by civilised religious dogmas while he is a boy.

4. On Nakedness

Some people are sure to attack you on the subject of nakedness if you follow out my training in letting the boys run naked in camp, except for a breech-clout or shorts.

On this point many people have a wrong impression. The boys are to be trained to understand that there is nothing to be ashamed of in the naked body.

The three essentials of health are—Fresh Air, Cold Water, and Sunlight.

Civilised clothes tend to exclude this Trinity of Health. The result is consumption, bad colds, weak chests, and some kinds of skin diseases.

The boys of a Woodcraft Camp run on the lines I have tried to outline, unknowingly develop powerful lungs, a clean sunburnt skin, and graceful limbs.

The reason for this is that sunlight kills consumption germs; cold water cleanses the skin and tones up the muscles; fresh air enables the lungs to obtain a proper quantity of oxygen with which to renew the exhausted blood-corpuscles.

As for those who may hint that such a training might develop into immorality—your answer should be, that to become familiar with, and to learn to respect his body, is calculated to give a boy a better moral protection than the old system of pious secrecy concerning such matters.

There is another point of view—the man who has never felt the sunlight on his naked body, or the ice-cold morning dew drenching his naked feet at sunrise—has never lived.

5. Adolescence.

As a Camp Chief you are certain to have to deal with the question of adolescence and incontinence.

Try to deal with this matter from a medical standpoint, rather than to lecture the boy on a subject which ought to be dealt with by his parents.

A boy on reaching the age of fourteen should have passed the Tests of Initiation, he has then attained or acquired "caste"—and the Camp Chief will set the example of carrying out the health-customs of this woodcraft caste.

All those who sit upon the Camp Council bathe the organs of reproduction with cold water each morning, before starting for the morning run.

Loose clothing at all times is another important point in the prevention of incontinence which the Camp Chief will do well to carry out in his Tribe.

Rich food is another cause of self-abuse and should therefore be avoided. Good, plain camp food will keep the digestion in good working order. Constipation must be attended to at once as this is a frequent factor in arousing a "heated" and abnormal condition, because the body is clogged with impure waste matter.

"SAPPED."

Sleeping on the hard ground is again a means of keeping the boy from this secret vice. No boy should be allowed to sleep in a warm, soft feather-bed. Hot, comfortable beds tend to increase the evil, but many parents do not realise this. Thus, camping-out is a good way of counteracting a very dangerous temptation.

The Camp Chief will explain to his boys individually (and never as a Tribe) how abuse of the racial organs drains away the "life-blood" or the "vital force" of body and mind He may illustrate this by the simile of the damaged tree-trunk (see diagram). The "sap" or "life" of the tree will gradually drip away and *in the end* the tree withers up, becomes useless, and dies. He will explain that self-abuse if practised leads at last to the lunatic asylum and quickly destroys the endurance and health of body and mind.

He will not frighten the boy—but must try to help him to realise the vital importance of being "self-contained." To waste "life" is to waste the power of the Great Mystery and to become unnatural. The Camp Chief must encourage his boys to throw off any morbid desires and to keep themselves fit and "whole" by living a hard, clean, outdoor life with plenty of exercise for brain and body.

6. On Drill.

Because I happened to possess a very loud and far-reaching voice I was a success as a drill-sergeant in the New Army. Therefore as one who has been "on the square" for many months drilling squads, day in and day out, I feel I am qualified to speak upon the subject of military drill in boys' camps.

Undoubtedly military drill dulls the brain. It aims at producing a machine—and it *does* produce a machine. But it does not produce—a man.

It does not teach you to control yourself. Someone else controls you. That in itself is bad.

The Scoutmaster who introduces squad-drill into his Troop proves himself inefficient and devoid of ideas. He is unfit for his position. Drill is a comfortable cushion upon which the brainless Camp Chief falls back when he does not take the trouble to think of a more interesting way of training his Tribe.

Drill does not teach discipline. That it does is a popular mistake. It teaches nothing more than a series of jerky movements—like a sixpenny-ha'penny mechanical toy—very necessary for a soldier, but quite unnecessary in the training of good citizens.

I am dead against military drill—either in boys' camps, schools, scout troops, or, in fact, anywhere outside the barrack-square.

7. BE PICTURESQUE.

The Value of Dressing-up.

With my own Woodcraft Boys I have proved the value of dressing-up to be so great that without it a boy's education is cramped. At first this may seem mere "crankiness" on my part. It is natural to the boy—in the same way that it is natural to the savage—to want to dress up. Half the joy a boy has in "Robin Hood and his Outlaws" is contained in the mere fact that they wore the famous picturesque costume of Lincoln green. Half the glory of the Indian chief (to the boy) is in the picturesque leggings and fringed hunting shirt, the befeathered war-bonnet and the laced-up moccasins.

You must give the boy what he wants. If you don't he'll go and get it for himself in a way which will do him no good.

Be a boy-specialist, and find out what he wants. Then give it in such a way that inside it is wrapped the educational value which must underlie all sound training.

This dressing-up is the same all over the world, in every tribe and race. Nothing—not even civilisation—can quite kill it. When you have so strong a thing to work on as this why try to crush it? Why not take this powerful stream and turn its course into the right educational channel?

Don't be afraid to dress up. Don't laugh at your boys when they are dressed up. Take everything seriously.

Half the failures that teachers and scoutmasters and boy specialists make are due to not taking things seriously.

Laugh at a boy and he's as good as ruined, educationally.

Because a lot of "nippers" sitting round a fire, with one of them hanging on an old side-drum, looks silly—"*don't laugh.*" If you laugh at a boy you murder his imagination

When in camp I wear a green-fringed hunting-shirt (with hood), green shorts, no hat, no stockings, sandals, and a staff. For Council Fire Ceremonies I wear a fringed costume with my totem—the White Fox—on a Circle of Orange in the front. The sleeves are long and fringed and decorated down the shoulders and across the back with bright savage-coloured bands of blue and green, and orange materials. It "takes" the boys. I look mad. People laugh. But I'm learning how to scout and they're sitting indoors with indigestion and a pair of spectacles.

Use your imagination. Don't go and put on a sword-belt, or turn your hat up on one side, or wear a military tunic—that's *not* imagination.

Boys should wear shirt and shorts for ordinary meetings, and a fringed Indian hunting shirt, belt, shorts, staff, and no hat for Council Fire Ceremonies.

Try to look picturesque. There are quite enough collars and cuffs and black suits, black hats, long faces, and no chins——we're *trying* to look what civilised people call ridiculous. We're doing it on purpose.

Don't add to the general drabness and rottenness by looking black and dressing black and thinking black.

When you've got a chance—like camping out—BE PICTURESQUE!

Of "Kim" we read—"True, he knew the wonderful walled city of Lahore from the Delhi Gate to the outer Fort Ditch; was hand in glove with men who led lives stranger than anything Haroun al Raschid dreamed of; and he lived in a life wild as that of the Arabian Nights, but missionaries and secretaries of charitable societies could not see the beauty of it" (Kipling).

8. THE TRAINING OF THE BRAVES.

Long ago, in a lonely cave, high among the rocks and crags of Pelion, the ancient mountain whose brows are white with

snow, lived Cheiron, the aged centaur, the wisest of all things beneath the sky. Here on the snow-capped peaks in the keen mountain air Cheiron trained the Sons of the Heroes—Æneas, Peleus, Hercules, Coeneus, and Jason, and many another mighty name. In the evening the lads brought in wood, and split it, and lighted a blazing fire. Then they bathed in the ice-cold snow-torrent, and washed away the dust and sweat. They ate venison till they could eat no more and drank of the clear spring water, and then they lay down upon the skins and leaves about the fire, and each took the lyre in turn, and sang and played with all his heart. And Chieron, the ancient centaur, lay upon bear-skins and fragrant boughs, and he sang and played of the birth of Time, and of the twinkling stars; and of the Shaping of the Earth. And he sang of the virtues of all healing herbs, and of the speech of birds, and of the hidden things to come. He sang of health and strength and manhood, and a valiant heart; and as he sang the boys listened wide-eyed as they lay around the fire. After this they went out to a plot of grass at the cave's mouth, and there they boxed, and ran, and wrestled, and laughed. Then Cheiron took the lyre, and all the lads joined hands; and as he played, they danced to his measure, in and out, and round and round. Then they danced hand in hand, till the night fell over the land, and the dark glen shone with their broad white limbs and the gleam of their golden hair. They then slept a wholesome sleep, upon fragrant leaves of bay, myrtle, and marjoram, and flowers of thyme. They rose at the dawn, and bathed in the torrent and grew strong and brave and cunning upon the pleasant downs of Pelion, in the keen mountain-air.

Such was the training of the Sons of the Heroes, long ago in Cheiron's lonely mountain-cave.

But now—where is Cheiron the ancient centaur? He is lost . . . lost. . . .

We have no Cheiron to teach our sons—no lonely mountain-cave. Who shall train them in the path of wisdom? And Cheiron, who was he?

He was no more than the representation of Savage Nature—wild, free, and clean; and the men who take up this tribal training must represent Cheiron to the boys of to-day.

What of the sons of men? Brought up in the genteel squalor of towns, and the mock respectability of cities: what a training!

It cannot go on

The end of ignorance is death.

Now as before and always the Sons of Men must come face to face with the open air and the strong wild breath of Nature, even as they came of old to Cheiron, the wise centaur of the Immortals who trained the Sons of the Heroes in the days of long ago.

9. In Conclusion.

"I am the trees, I reach downward my long arms to touch you, though you heed not, with enamoured fingers; my leaves and zigzag branches write wonderful words against the evening sky—for you, for you—say, can you not even spell them?" (Edward Carpenter).

In concluding these notes on primitive tribal training for boys, let me impress upon all who may see fit to adopt these ideas, the importance of never losing sight of the underlying principle, the philosophy, which runs throughout the primitive teaching

To realise *that we are part* of the Great Mystery and not merely puppets jigging about in a side-show:

To feel and understand something of the wonder of It All; to be able to appreciate the glory of the evening sky, and to spell at least one word here and there of the magic writing of the interlacing branches; to know what health of body and mind really is; to be possessed of that quiet serenity which

becomes a part of those who live close to Nature ; and to have acquired primitive skill and endurance together with that instinctive wisdom of the outdoor folk—surely these things, and a thousand more, are worth while ? Surely we cannot afford to sacrifice all—body, mind, and spirit to the God of Machinery ?

And yet, in the past, we were so intent upon our trade and our industry that we had forgotten the Old Earth, with its mud, its rain, and its trees—we had forgotten that these meant LIFE.

We have paid the price of our forgetfulness.

The Great War brings it home.

Slowly we are evolving a better way of life.

Slowly our educational and our social system is turning with sorrowful heart away from the smoke and glitter, away from the hooting, the clattering, the shunting, and the headlong speed of the civilisation which was based upon unstable foundations.

We are turning once more towards the hard, plain, simple things . . . it is our only hope, and now we know it, for—the Great War brings it home.

. . . . . .

We pass on.

The days of boyhood are merging rapidly into youthhood—and these in turn will vanish all too soon in Manhood.

While they last let us see to it that we make full use of them. We are face to face now with the greatest wonder of all—the awakening of sex.

It is hoped that the following Movements, Societies, and Organisations may see fit to take up some of the suggestions on Open-Air Life and Tribal Training for children as outlined in the foregoing chapters :

The Boy Scouts Assn., 25, Buckingham Palace Rd., S.W.1.
The Educational Handwork Assn., 16, Cambridge Rd., Huddersfield.

The British and Foreign School Society, 114, Temple Chambers, E.C.
Parents' National Education Union, 26, Victoria St., S.W.
Association for the Prevention of Consumption.
Mothers' Union, Church House, Westminster, S.W.
Nat. Society of Day Nurseries, 4, Sydney Terrace, Fulham Rd., S.W.
Young Abstainers Union, 33, Henrietta St., W.C. 2.
Sunday School Assn., Essex Hall, Essex St., W.C.
Dr. Barnado's Homes, Stepney Causeway, E.
Child Study Assn., 69, Hosack Rd., Upper Tooting Pk., S.W.
Art for Schools Assn., The Settlement, Tavistock Place, W.C.
Civic and Moral Education League, 11, Tavistock Square, W.C. 1
Assn. for Befriending Boys, Rooms 38–39, Denison House, 296, Vauxhall Bridge Rd., S.W
Boys' Country Work Society, 7, John St., Adelphi, W.C.
The Dublin Boys' Club, 47, South William St., Dublin.
Educational Colonies and Self-supporting Schools Assn., 3, Victoria St.
Froebel Society, 4, Bloomsbury Sq., W.C.
Group of National Child Welfare Societies, 4, Tavistock Sq., W.C.
King Alfred School Society, 7, West Heath Av., Hampstead, N.W.
Montessori Society, 49, Gordon Mansions, W.C.
Private Schools Assn., Headmaster, Manor House School, Clapham Common, S.W.
Schools Personal Service Assn., 41, Warner Rd., Hornsey, London, N.
Shaftsbury Soc. and Ragged School Union, 32, John St., Theobald's Rd., W.C.
Union of Educational Institutions, Sec. W. J. Harris, F.C.I.S., Arden Rd., Dorridge, Birmingham.
The Uplands Assn , Sec., Miss Mills, 25, Andover Rd., Southsea, Hants.
Workers' Educational Assn., 14, Red Lion Sq.
National Council of Public Morals, 42, Gt. Russel St., W.C.
Rural Handicrafts Assn.
The Nature School, Crosby-on-Eden, Nr. Carlisle.
Progress Society, Sec., 107, Greencroft Gdns., Hampstead, N.W.
The Alpha Union, 40, Courtfield Gdns., Cromwell Rd., S.W.
Duty and Discipline Movement, Sec. 117, Victoria St., S.W.
Association for Moral and Social Hygiene, Dr. Helen Wilson, Hon. Sec., 19, Tothill St., Westminster, S.W.
Personal Service Assn , Sec., Miss Low, c/o The Passmore Edwards Settlt., 36, Tavistock Place, W.C.
The Nat. Hygienic Society, 22, Quebec St., W.

Social Welfare Assn. for London, 845–850, Salisbury House, London Wall, E.C.
The Junior Y.M.C.A., 13, Russel Sq., W.C.
The National Union of Teachers, Euston Rd., W.C.
The Boys Brigade, George Sq., Glasgow.
Children's Country Holidays Fund, 11, Buckingham St., Strand.
School Nature Study Union, 1, Grosvenor Pk., Camberwell, S.E.
The Wolf Cubs Organisation, Boy Scouts Hdqrs., 25, Buckingham Palace Rd., S.W. 1.
Waifs and Strays Soc., Kennington Rd., S.E.
The Garden School Soc., Maria Grey Training Coll., London (East Sheen), S.W.
Open-air Classes for Children (Botanical Gdns., Regents Pk.), Miss Nuth, 13, York Place, Baker St., W.
Childrens' Supervisory Dept., 190, Broadhurst Gdns, Kilburn, N.W.
National Education Association, Caxton House, Westminster, S.W.
The Village Childrens' Historical Play Society, The White Cottage, Winchelsea, Sussex.
The Holiday Fellowship, Bryn Corach, Conway.
Nat. Physical Recreation Soc.
The White Cross League.
The Psycho-Therapeutic Society.
The Borstal Institutes.
The Open Air Schools of the L.C.C.
The George Junior Republics.
The English Folk Dance Society, 3, Av. Chambers, Vernon Place, Bloomsbury Sq., W.C.

YOUTHHOOD

A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts.

Lapland Song

CHAPTER XIV

ADOLESCENCE AND THE AWAKENING OF SEX

THIS period is, as a rule, the end of the "gang stage." In spite of the numberless tomes and psychological papers which have been written on this subject we must not imagine that we know very much about it. We don't. During these years—from about fourteen to twenty-one in the boy—there is more mystery than at any other period in the life of man. The reason is of course that we know so little really about Life itself, and until we have a far better understanding of the laws which govern life and the life-force, adolescence will remain that great intangible hidden power—the awakening of sex—unknown, mystic, wonderful. . .

If at present, however, we do not fully understand *how* it works and why—we *do* understand how it cannot work, how it shouldn't work, and why.

It has been misnamed the "Awkward Age"—but under natural conditions it is not awkward at all—it is natural, and perfectly normal.

In the Boy Scouts and other boys' organisations there is always a tendency at this period to "leave," or at any rate to "slack off," at parades and clubroom-meetings, and it is just because the boy has now begun to develop away from the "gang stage" that he no longer feels the same attraction in the "troop," "club," "brigade," or whatever it may be. Now the right method recognises that this is a perfectly healthy and normal state, and does not try to force the boy

to continue the "gang-life" when his natural tendencies are developing against it.

Nevertheless, adolescence is the very period at which the youth of both sexes most need careful and wise instruction based upon wide experience and a sound knowledge of hygienic and biological laws.

But we must not imagine that adolescence begins *suddenly* at fourteen years of age. It is a gradual development of mind and body beginning earlier in some cases and later in others.

The boy is now entering upon youthhood and early manhood and the attraction of sex is growing stronger and stronger.

Brought up from birth upon the open-air woodcraft methods, sex instinct will not come suddenly and overwhelmingly upon him. He will know something of reproduction and fertilisation in animals, plants, and insects—for Nature-study is essential to the outdoor life. In the Tribal Training the totemistic laws—"emu may not marry emu, snake may not marry snake"—have been explained as part of the primitive wisdom of the tribe, and he thus has an elementary knowledge of eugenics. In the health instruction he has learnt the dangers of self-abuse.

Moreover, his eye and mind is used to the naked body, he is not ashamed of it, nor does he abuse it in any way—he has early been initiated into the idea of *belonging* to the Great Whole—and the tribal ceremony constantly laid stress upon this.

A boy so trained will not find the primitive sex instinct so unhealthily intense either in body or mind; and because from infancy he has been taught to take care of his body he will have developed more self-control than those brought up on a less Spartan system.

Given girls trained upon the same principle there is no danger; *but unless the girls of the race are given a training based upon the same ideal of health and hardihood we shall find that all the training given to the boys is of no avail.*

The boy so trained must sooner or later need the girl so trained, and unless he can find her, his own training is useless, for he will be forced to marry into a "less improved" blood-line. To educate the males of the race and leave the females alone means that the offspring will still be defective and no advance will result, for the mother's influence upon the child is too strong to make the slightest difference if the girls are not trained to a better standard. It is impossible in this book to enter into the detail of training the girls, nor is the writer competent for such a task—suffice it to say that the training of the girls should *not* be the same as for the boys.

It is to be hoped that the following Clubs, Organisations, and Societies will make experiments in Primitive Training for Girls and Women:

The Camp Fire Girls of Great Britain, Head Chief, Havenholme, King's Langley, Herts.
The Girl Guides, Victoria Street, S.W.
Federation of Working Girls' Clubs, 26, George Street, Hanover Sq., W.
Nat. Organisation of Girls' Clubs, 118 Gt. Titchfield Street, W.
The Y.W.C.A.
The Girls' Friendly Society.
Women's Industrial Council, 7, John Street, Adelphi, W.C.
Nat. Union of Women Workers, Parliament Mansions, Victoria Street, S.W.
Women's Labour League, 3, Lincoln's Inn Fields, W.C.
Women's Trade Union League, 34, Mecklenburg Sq., W.C.

The physical and mental construction of the girl is fundamentally different from the boy, and any system which tries to train both sexes on exactly the same lines is doomed to failure in the long run, simply because such a course is unnatural and opposed to instinct.

To return to the boys.

Seeing that he no longer hankers after the "gang-life," how is the Camp Chief, Instructor, or Scoutmaster to retain any kind of influence upon him during adol-

escence? It is unlikely that a boy trained from childhood upon the outdoor system will drift away from his early delights and experiences altogether. But where is he? He is without a place. He has outgrown the "gang-stage," and he no longer feels that he belongs to anyone or anything He is not a boy—he is not a man. Where is he to go? What can he do? Vague impressions float across his mind like cobweb strands, untold, half-shy desires drift subconsciously through his thoughts and he knows not their full meaning—often does not know they are there. His voice has broken, and the racial organs have become more mature and complete. He is all but—a man; and it is just because he is a "betwixt-and-between" that he hovers from one thing to another not knowing exactly what he wants or why. He is extremely sensitive, and sometimes over-sensitive, and, under the constant flare and false excitement of city civilisation, more often than not he develops a morbid frame of mind together with morbid desires.

Until the age of sixteen or seventeen he may hold true to his Tribe if the Camp Chief is wise enough to push on to him a great amount of responsibility and activity.

Responsibility is the great thing. Given a really interesting "job" and plenty of work to do with body and mind, the adolescent will sail calmly through the troubled waters of the awakening of sex.

Pile on the work, give him a special position, let him now study the inner meaning, the philosophy, the theory upon which Tribal Training is based Hitherto he has simply carried out the exercises, rites, and ceremonies, the primitive lore and the cunning backwoodsmanship *because he liked it*—now allow him to talk and discuss the why and the wherefore of it all, and above all, *treat him as a man and a brother.* This may be all very well for those youths who are inclined to take up the advanced study of woodcraft, camping, and health—they should be retained and appointed as Tribal Chiefs or

assistants to the Camp Chief, and with him would form an Inner Council of men who are keen to work upon the philosophy of the primitive life of the tribe.

But we must remember that others may not be so inclined, and yet some sort of training—even more strict than before—is most necessary.

The "tribal" or "gang" instinct may have gone—but the "club" stage will quickly replace it, and the Men's Clubs, the Hardihood Clubs of which I make mention in the Section on MANHOOD should allow these adolescents of sixteen, seventeen, or eighteen to belong to their "clan." Class the adolescent as a "man" and allow him to associate with men who are striving to live the same primitive life upon a different scale—a more advanced stage—and he will not drift away altogether in spite of the attraction of sex which, we must never forget, is, after all, a perfectly natural instinct. Any endeavour to suppress it would be most detrimental to the race. We should allow these "boy-men" to listen to the debates and discussions in the Clubhouse of the men, and they should here be in touch with all the books which are really useful. During his Tribal Training it was possible for the Camp Chief to appeal directly to him—but during adolescence the boy becomes more and more isolated and "cut off" as the "gang" instinct decreases.

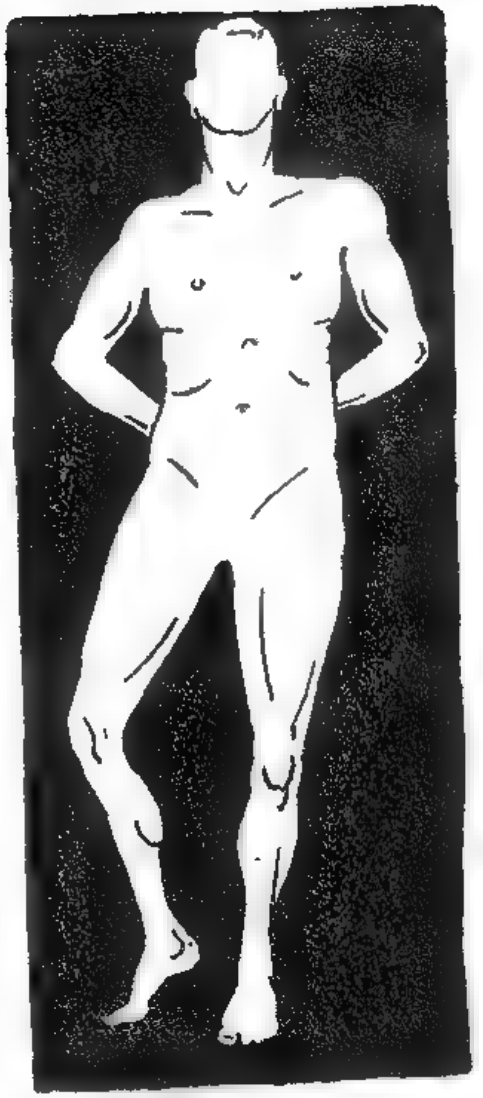
Therefore we have at least one method of interesting him and influencing him in "manly" ideals—*books.* Every man over the age of twenty-one should make it his special duty to "take in hand" one such adolescent, to study his development from the physical and mental standpoints just as a naturalist might study the life and habits of some animal. In this case the man will do more—he will help and give advice when wanted—but he will not "preach" or "pie-jaw." Moreover, it is well that fairly young men should tackle the adolescent, for the young man has not forgotten his own period of developing manhood, and is far more likely to know

the unexpressed fears and hopes, joys, and sorrows hidden in the innermost heart of the boy during the awakening of sex.

The main suggestion is then :

1. Keep the adolescent in the tribe by giving him a really responsible position as Tribal Chief or assistant.

2. But if this fails—hand him on to the local Men's Club-house, where he can "try his strength" of body and mind among men, and can feel himself "a man."



MANHOOD

And which is more,
You'll be a man, my son!
Kipling.

CHAPTER XV

PRIMITIVE MAN WILL OUT

Do you live continually farther and farther from Nature, till you actually doubt if there be any natural life, or any avenging instinct in the dumb elements?—and then do you wonder that your own life is slowly ebbing—that you have lost all gladness and faith?

Edward Carpenter.

THE application of the system of training which I advocate is based upon this fact :

That in spite of the veneer of civilisation, we are all of us primitive, natural folk at heart.

" We have not altered so much as we vainly think ; if the civilised part of us is recent, in *structure* and *inherited tendencies*, we are each of us hundreds of thousands of years old " (Clodd's " Primitive Man," Chapter VI).

Therefore the difficulty (which some people advance as a criticism of my ideas)—that it is impossible ever to get civilised man to live a more natural outdoor life—does not really exist. He would like to get out of it, and escape ; but he is held in thrall by that Pharaoh of modern days who refuses to let the people go.

Most men—most town-civilised men—are *at heart* no more than boys. Indeed one so often hears the comment :

" Oh, yes, he's awfully jolly—just like a great overgrown boy."

A picnic, a walking-tour, a week-end " in the country " appeals strongly to the man who has to spend most of his life

cooped up in the office or factory ; and we have only to provide the opportunity to find our civilised men only too eager and willing to come out and enjoy the outdoor life.

Hitherto he has not had the chance. It is quite erroneous to suppose that he really likes the smoke and soot and worry of his town-life. He *has* to live there—or starve.

But there is really no reason why he should not have the chance of going out for week-ends and holidays into the woods and fields, or why he should not breathe afresh on the moors and downs which are readily accessible from the towns.

No doubt a few prefer the city life—but the majority of city men are most anxious to "get away" whenever they can ; witness the week-end traffic from all the big cities, and the great annual exodus. Why do they go ? If it were only rest they desire they could rest in their arm-chairs at home.

By instinct they go, like eels that forsake the shallow rivers and return to the cradle of the race in the deep Atlantic ; even the poor (if they have saved up enough) must go away for a "holiday." The strain of civilised life is too much. Nature reasserts herself. They feel the stir of the blood and the natural craving for fresh air and sunlight ; the desire for a more natural and primitive existence *whenever the chance offers*.

We call it love of Nature—the admiration of the picturesque—the appreciation of natural beauty.

In reality the struggle is for Life—civilisation having always tended more and more to crush out life in its white-hot competition for the means of life.

We must not imagine for a moment that poor health is brought about by poor fare, or by hardship and endurance ; the very opposite is generally the case. Darwin says : ". . . . two men were seen running along the shore hailing the ship. A boat was sent for them. They turned out to be sailors who had run away from a sealing-vessel, and had joined the Patagonians. These Indians had treated them with their

usual disinterested hospitality. They had parted company through accident. . . . I daresay, the deserters were worthless vagabonds. . . . They had been living for some days on mussel-shells and berries, and their tattered clothes had been burnt by sleeping so near their fires. They had been exposed night and day, without any shelter, to the late incessant gales, with rain, sleet, and snow, and yet they were in good health." ("Voyage of the *Beagle*.")

"The pupils at the school for athletes at Rheims live a Spartan life, and the pictures show them running races. Though snow is on the ground and the weather is bitterly cold, they have no covering bar bathing slips. Nevertheless they are of the sturdiest, and never suffer from colds and the other complaints of town dwellers" (Daily Paper, Jan. 21st, 1914).

Food and clothing may be reduced to the scantiest dimensions. Man does not live by these alone. He may draw life from the air, life from the sun, life from the soil in which he works, and all the trees of the forest are delivering life. But let him surrender the sources of life, let him give himself up to a mechanical existence, and presently he himself becomes a machine—a mere piece of mechanism. The machine grinds itself down with its own grinding, but it cannot *replenish* itself. The living alone can draw from the well of Life.

Now and then the machine must be sent to be repaired. The racket ceases. It is cleaned, and braced up—and set to work again. Poor machine !

Yet we wonder that people think mechanically, and bring mechanical minds to bear on the life that now is, and on life everlasting !

"There is a certain critic, not indeed of execution but of matter, whom I dare be known to set before the best ; a certain low-browed, hairy gentleman, at first a percher in the fork of trees, next (as they relate) a dweller in caves, and whom I think I see squatting in cave-mouths, of a pleasant afternoon, to munch his berries—his wife, that accomplished

lady, squatting by his side ; his name I never heard, but he is often described as Probably Arboreal, which may serve for recognition. Each has his own tree of ancestors, but at the top of all sits Probably Arboreal ; in all our veins there runs some minims of his old, wild, tree-top blood ; our civilised nerves still tingle with his rude terrors and pleasures ; and to that which would have moved our common ancestors, all must obediently thrill." (Robert Louis Stevenson).

"PROBABLY ARBOREAL."

Pithecanthropus Alalus.

The Discovery of Fire—by twisting a stick in a tree-trunk. Primitive man worshipped Fire.

Is there a man alive to-day whose civilised nerves do not tingle, who feels no kind of thrill at the very thought of wild and hazardous adventure—for whom the wandering life of the nomad, the roamer, the tramp has not a spark of romance ?

In more ways than one we see civilised man still struggling—often vainly—to free himself from the iron fetters of the civilisation our forefathers have erected and built around us.

Although so many are fast bound upon the wheel of civilised life yet they free themselves mentally, and through the

medium of books, or plays, or poetry, they endeavour to escape and to live in imagination a natural existence. To prove this witness the enormous sales, and the extraordinary popularity of such books as Jack London's "Call of the Wild" and "White Fang," etc., and the "Limberlost" stories by Gene Stratton Porter.

Primitive man will out ; and the mind of man still harks back to the natural and the free, even though the body be confined and crippled by the unnatural servitude of our civilisation.

What is the fascination of a boys' camp to the grown-up man ? Does the scoutmaster get none of the joy of scouting ? Does he not also feel something of the lure of the out of doors ?

> The Eternal Dawn without a doubt,
> Shall break o'er hill and plain,
> And put all stars and candles out
> Ere we be young again.—*R.L.S.*

Not only the whiff of the wood-smoke camp-fire, not only the clear boyish laugh, or the picturesque primitiveness of camp life has for the grown man a strong attraction.

What is it—that inward gloating of the scoutmaster as he pitches his tent among his boyish following—more especially the scoutmaster of middle age ?

More often than not it is a shy, half-sad yearning for his vanished boyhood. He still loves to play at being a boy, and the camping and tracking give him a jolly good excuse to be "young again."

Really (if he is any good as a scoutmaster) he likes the camp life just as much as his boys. But being in charge of the camp and belonging to an organisation make it possible for him to enjoy that deeply-rooted but extremely timid tendency to be a boy once more Otherwise people would laugh at him, and immediately his inner-self (which is begin-

ning to expand) would curl up and slide back like a snail's eyes.

If civilised man under the old system of education still yearned for something of the old-time joy of life, how much more so will those who have been trained from infancy upon the principles herein suggested. Such a boy on nearing manhood will hardly care to revert altogether to a completely-civilised existence—primitive instinct will be too strongly developed for that.

But quite apart from the natural desire, or whether people *wish* to take up a hardy life, all clear-thinking men and women must realise that it is of the utmost importance to the future of the race that we should train ourselves upon a more Spartan system *whether we like it or not.* So much the better for us if we can take to it now and enjoy the hardships and the primitive endurance—but in any case it is our duty to give up some of the luxury and comfort of civilisation for the good of the future generations.

"But," says the town-dweller, "what *is* there in living out of doors on the wet grass with nothing but a rag between you and the cold winds, with beetles and horrible creepy things crawling all over your face in the night! . . . Ugh! horrible! —and all alone too! No; while I've got the chance I shall sleep in a good, soft, feather-bed with civilised comforts in a decent, properly furnished house; time enough to live like a naked savage when you're forced to do so."

The answer is:

"Many, I say unto you, will seek to enter in, *and shall not be able*" (Luke XIII. 24).

This civilisation is bound to "crack up." Even now it is far gone in decay. When the Great Smash comes people may suddenly be forced to live a primitive life with no machines to help.

Many will seek to live that life, *and shall not be able.*

"It were well done, said the hermit, that ye made you

ready, and that you disobey not the advision" ("Le Morte D'Arthur").

People are always afraid of that which they do not understand—anything strange or new upsets them, and it is simply because civilised man knows nothing of Nature and the joys of the outdoor life that he is afraid of Nature. And yet with all his distaste for the primitive existence on the hard earth he still gloats over the deeds of our great explorers, still sits in his arm-chair and reads wild accounts of savages and trackless deserts in "The Wide World Magazine" or in the romances of H. Rider Haggard.

There never was a man who could pass a gypsy-encampment without a gleam of boyish interest, some inward thrill still wakens in his veins as he smells the smell of wood-smoke and the whiff of a kipper cooking by a wayside fire. He may hide his feelings—but few men are really dead to the fascination of the outdoor life.

CHAPTER XVI

THE HARDIHOOD CAMPS OF THE YOUNG MEN

Who hath smelt wood-smoke by twilight ?
Who hath heard the birch log burning ?
Who is quick to read the noises of the night ?
Let him follow with the others, for the young men's feet are turning
To the camps of proved desire and known delight.

THERE are already various organisations in the field which attempt to some extent the training of the manhood of the race. I have no intention of starting a new one, but rather it is to be hoped that such movements as the Y.M.C.A., the Adult Schools, the Amateur Camping Club, the Working Men's Clubs, the Holiday Fellowship, the Cyclists' Touring Club, and others, may extend their activities and recognise the value of the following suggestions which are based upon the primitive outdoor life as a method of improving the manhood of the race.

In the hope therefore that such societies and clubs may find it useful to take up such a training the following suggestions are submitted.

Two important factors have developed during adolescence—the call of *work* and *sex*. It will become increasingly difficult for the youth as he grows into manhood not to be caught up in the vortex of civilisation, sucked under, and swamped—never to return again to "the camps of proved desire and known delight."

But if from babyhood the boy has been taught to revere the natural law of life—hardihood, strength, and self-restraint ; if he has been forewarned and forearmed ; if he clearly understands the bottomless pit of corruption, where corruption breeds corruption, he has at least something more than the catechism to protect him.

If he is forced to work in the city for a livelihood all the week, that will not prevent him from escaping at the week-end—but, having escaped, where is he to go ?

Unless he happens to be a Camp Chief himself he will not be able to get the old-time sniff of wood-smoke and the night "under the wide and starry sky."

He will still hanker after the camps of his boyhood, but he cannot be expected as he reaches manhood to go back and "play with the kids." That would be unnatural. The young men of the nation therefore—that is to say, those few who have been trained from their "youth up" upon the primitive principles I have outlined in previous chapters—will form themselves into clubs—outdoor, "Hardihood Clubs," little bodies of men who have banded themselves together with one common ideal, one purpose—the development of a strong, virile manhood, both mental and physical, unhampered and untrammelled by civilised conventions and the unnatural outlook of the city-bred youth. They will crop up here and there—a little Band of Nomad-Campers—a little group who have seen fit to break away from the sham gentility, and the disreputable respectability of an artificial existence—who are not afraid to follow the outdoor trail with all its health-giving hardship, endurance, and self-control.

Such little clubs or clans of open-air men—"Men Scouts" in fact—will impose upon themselves certain strict rules based upon racial hygiene. They will look upon the petty glamour and the senseless glitter of the unnatural town-existence as "taboo" *for them* whenever they are able to get out of it. Although the present system foredooms so many

to this awful fate, this unhealthy life, these few—the men who have been trained as boys—will club together and strike out a path of their own ; they will blaze their own trail—and it will be the trail of nature—the trail of woods and fields and rivers. These small Associations of Outdoor Men will forsake the street, and all that the street means, whenever opportunity offers.

What opportunity for such a life is there ? There are week-ends, early closing afternoons, the Bank Holidays, and the annual summer holidays. Few though they are, these opportunities will not be lost—they are the breathing holes—the ventilators—in the stifling centres of toil and industry of our great towns and cities—through which these little " gangs " of men who are sworn to the new way of life will escape for a few hours each week, or a few weeks each year, from the suffocation and semi-stupefaction of indoor factory and office life.

In many towns there are Debating Societies which the young men attend, and at which they discuss and exchange views on interesting subjects—but here again it is all *indoor* work, and *mental* only—the physical side is separated. That is unnatural. The mental activities cannot be separated from the physical without producing an unnatural lopsided development. Then again, there are various local Athletic Clubs, Running Clubs, Gymnastic Clubs, Boxing Clubs, etc.—and here we are at the other extreme—the *mental* side is separated, the ethical, the philosophical, the imaginative faculty is left, ignored, and sometimes even crushed.

What we want then is a happy combination of mental and physical training running side by side and so inter-acting that it is impossible to separate the one from the other.

The very fact that in every town we see little groups of men banding themselves together in order to pursue one or another of the various sports or intellectual activities shows that there is still the deep-rooted instinct of tribal brotherhood—that

men still feel the impulse to " pull together," to " work together," and " play together," whether it be bowls, cricket, football, tennis, golf, yachting, boating, shooting, fishing, climbing, or camping . . . Whatever the activity may be they want to work together as a body, a clan, a club.

It is a natural instinct, and it is one of the healthiest to be found still lingering amid the separating and self-seeking influences of our modern civilisation. For although men now congregate in vast masses in towns and cities they are rapidly losing the instinct to " pull together "—and it is a well-known saying that " a big city is the loneliest place in the world "—every man is a stranger to every other man.

Gradually then, as the boys who are now boys, grow into manhood we shall see such Outdoor Clubs, Open-air Clubs, Primitive Training Clubs, cropping up here and there in our midst.

What will these bodies of men do ? How will they undergo such a training—what form will it take ? Where will they do it ?—and what will be the ultimate end of such a training ? and supposing there are young men who desire to take up such a training *now*—how can they do it ?

These and other questions will be discussed in the following chapters.

CHAPTER XVII

THE CLUB-HOUSE AND TRAINING OF THE HEATH MEN

Our humble cave-folk ancestry,
  How much we owe them!
While with the savage beasts around
They fought at odds, yet underground
Their miserable life was sound;
  Their loves and quarrels
Did well the ideal bases found
  Of Art and Morals.

One prime distinction, Good and Ill,
Was all their notion, all their skill;
  Want of analysis
Saved them from doubts that wreck the will
  With pale paralysis.—*Rt. Bridges.*

THE Club-house will be the centre of the adult training for the young men over twenty years of age. Just as the Council Fire was the magnetic centre of his boyhood, so now the Club-house will form the gathering place of the "chosen few"—that is, *the few who choose* to take up a new way of life.

It is impossible here to enter into the details of construction of such a Club-house. Suffice it to say that it will in no case be a corrugated iron building—or a "tin tabernacle." It is better that it should be modelled upon the Club-houses of primitive races—having due regard to the climatic conditions

of our own land. Some of the Y.M.C.A. Huts are extremely well made and not unsightly, and probably many of them could be utilised after the war. Caravans could be used.

Assuming that a group of men, who have been through the tribal training as boys, wish to form a Hardihood or Heath-Man Club in order that they may still pursue to some extent the open-air life and thus keep in touch with Life Itself, in spite of a work-a-day existence in the city—the first thing to be done is to sign a "Declaration of Freedom"—a sort of Woodcraft Covenant, of which the following is merely a suggestion:

THE HARDIHOOD CLUB

Club Motto—"Live hard and be happy"

1. We, the undersigned, are banded together to endeavour to escape whenever possible from the enfeebling influences of city-civilisation.

2. We recognise that unless the manhood of the race strives to become physically and mentally fit, the degeneration due to over-civilisation which is apparent to-day, will ultimately mean racial disaster.

3. We are therefore united in this common purpose—to live a hardy, outdoor camp-life whenever opportunity offers; to train body and mind in self-control, endurance, and skill; in order that we may become a perfect part of the Great Mystery of Nature, and our children's children after us.

Signed: JAMES HALL, Head-man
WILLIAM KING, Scribe
HAROLD DORINGTON
THOMAS LOVELL, etc.
} Members of the Club.

Date—
November 10th, 1920.

Their next step is to obtain permission to erect a Club-house on some piece of waste ground just outside the town—or if they cycle, a mile or two away. The interior of the Club-house is to be simple and plain. A deal table and a few low comfortable chairs; a small, but highly specialised, library; writing materials, lockers to hold the camp-kit of each member, hammocks to sling across the hut when sleeping-in in bad weather; a stove for heating, or a brick fireplace; a Primus cooking outfit, etc., Japanese reed mats on the floor; plain green hangings at the windows—and a few other things will complete the Club-house, including a bathroom if possible. Above all—the Club-house must not be cluttered with useless things.

The very ideal to which these men are pledged is to do away with dust-traps, antimacassars, and lace curtains, and all the old unnecessary rubbish with which so many people choke their rooms.

Windows must be open night and day.

Each member will pay a weekly subscription to the Club-house Fund to provide the necessary camping, climbing, cycling, touring, and other equipment necessary for the outdoor life. Books will be bought secondhand, and the "Bookman" of the Club will keep his eye on the book-lists and will make notes on books wanted by the members of the Club.

In the summer the Club members should sleep outside the Club-house in tents, in the winter in hammocks or bunks inside the hut.

In the winter lectures should be arranged on various subjects dealing with Life—from prehistoric remains to the latest scientific discoveries. The Club should get into touch with—the local Naturalist Society, the local Archæological Society, the local Adult School, the local Health Authorities, the local Athletic Club, the local Debating Society, and any other body which might help by sending or lending books, papers, and ecturers.

I am taking it for granted that the local Scoutmasters are members of the Club!—and a great help they will be.

The members of this Hardihood Club will study sincerely the problems of civilisation and the art of living in the open. They will train themselves as real outdoor men at every possible opportunity, using such books as "The Frontiersman's Pocket Book," "The Art of Travel," "Aids to Scouting," and "The Book of Woodcraft," as practical guides.

The current issues of such magazines and papers as "Fry's Magazine," "The Wide World," "Camping" (Official Organ of the Amateur Camping Club), "The Boy Scouts' Headquarters Gazette," "Outing" (American publication), and any other outdoor periodicals should be found on the table of the Club-house.

It must be clearly understood that the Primitive Hardihood Clubs are not merely social gatherings for recreation and amusement. The Club-house of the Heath Man is not to be a nice comfortable lounge where "nice civilised young men" drop in of an evening to play billiards, ping-pong, smoke, and read magazines. The Club is formed by men who desire to live a hard and simple life. In a primitive savage tribe a boy may not count himself "a man" till he has passed the Test of Initiation. This rule applies to the Heath Men Clubs, and it is the unwritten law of the Club that every member has passed through the Tribal Training as a boy. The next stage—Manhood Training—comprises the activities of the Club. Every member of such a Club must:

1. Spend at least three months of the year in camp (i.e. going to work from camp, and returning to camp after work.)
2. Practise the Art of Meditation once a day. (See p. 348.)
3. Have trained at least one Chela or boy disciple.
4. Know the dangers of venereal diseases and how to avoid them. (See p. 318–19.)
5. Obey the Head Man of the Club.
6. Be twenty years of age or over.

Every member will be well versed in the art of camping, for he has been through the Tribal Tests.

To spend at least three months of each year out of doors is one of the rules of the Club—and to break this rule is to "lose caste"—the Caste of Hardihood.

It is an up-to-date form of the Feast of Tabernacles: "Ye shall take you boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord. Ye shall dwell in booths seven days; all that are Israelites shall dwell in booths" (Lev. XXIII. 40, 42).

One week in the year they were to live as nomads or natural men in bivouacs and huts, lest they should forget that there was such a thing as Nature, and go astray accordingly.

In the same way the young men who will rebuild the race after the war will see to it that they live out, and sleep out in the fresh air as much as possible, and their children after them. Everyone agrees that the men who return from the front will be the men who will "set the pace" and make the new national life.

A Camp Chief (Scoutmaster) in France serving with the R.F.A., wrote to me as follows (June 20th, 1916):

"From what one sees of our own men, it is clear that they can look pretty well after themselves in any circumstances, and the experience has been good for them.

Just now I am living in a tent. It will be difficult for many men to forsake the out-of-doors life after the war. I doubt if they will do so. Living is *very* cheap when one camps out. The advantages—but you know all about that, so I'll chuck it.

I have just finished reading 'The Open Air,' by Richard Jefferies, and am now reading 'Walden, or Life in the Woods,' by Thoreau. I shall be glad if you will send me a few titles of other books

Yours most scoutingly,
G.F.I., 2nd Lieut. R.F.A., D.A.C."

Many other soldiers now serving feel the same call of Nature—and it is full of deep significance for the future of our race.

True—the ground *is* hard. Put up with it and get used to it.

The man who has the chance to sleep out in the summer-time (if only for week-ends in a back garden) and who does not is a slacker.

Imagine a nation whose men are afraid to sleep out in the open because the ground is hard! Such a nation is in a rapid decline.

Take out your blankets and sleep under the star-lit sky.

A man ought to be ashamed to say he has never slept out of doors without a tent.

It is a disgrace for anyone to sleep indoors who can possibly sleep out during the summer months.

Any healthy boy who is afraid to sleep out in the summer holidays is a milk-and-water nincompoop and should be taken to a doctor.

We have become a nation of soft-bedded, easy-chaired, hot-housed comfort-lovers. Result: weakness in mind and body.

Let us hope that any signs of a more primitive way of life are the before-dawn breezes of a general awakening.

When the nation sees the need for national camping grounds outside our towns so that all may have a chance to live and breathe the open air—we shall advance civil welfare instead of civilisation.

The practice of Yoga, or meditation, is outlined in Chapter XX, and this training in mental-control is of vital import to all who take up the Hardihood Life.

Each member of the Club should take under his care the training of a Chela, or boy-disciple, from the nearest Scout Troop or Tribal Camp. This Chela should be fourteen years of age—or older.

A clear knowledge of the dangers of venereal disease is most essential The following simple explanation should be suffi-

cient, and every youth of eighteen ought to know it. It is part of the training of Manhood and must not be neglected :—

1. Gonorrhœa is the most common of these diseases and is exceedingly prevalent. It is an infected condition of the racial organs, and if not treated by a qualified medical man in the early stages spreads to other organs of the body causing severe complaints often necessitating very serious operations.

The result is that the racial organs themselves are frequently deprived of their generative power, so that the man (or woman) so diseased is incapable of having children. This is one of the causes of childless marriages

To avoid the danger have no sexual intercourse with prostitutes.

Do not use drinking-vessels, pipes, towels, barber's utensils, etc., which may have been previously used by anyone suffering from venereal disease.

Should the disease be transferred to the eyes, as by using a towel, disease and even blindness may follow.

Anyone contracting this disease should at once see a doctor (not a " quack ")—as in the early stages it is a curable complaint.

Gonorrhœa rheumatism and inflammatory conditions of the joints which result once the disease is in the blood, may lead to permanent crippling—generally becoming noticeable about three weeks after infection.

2. *Syphilis* is the other of the two infectious venereal diseases which although not so prevalent as Gonorrhœa, is more far-reaching in its effects. In a few weeks, if not prevented by proper medical treatment, the infection reaches its way into the blood-stream, and is so circulated round the body, revealing itself generally in skin eruptions and mucous patches in the throat and elsewhere. These are visible signs of general infection. The disease may finally fix itself in any part of the body or nervous system. This disease is easily communicated

from one person to another by contact (as in sexual intercourse or by a kiss), or indirectly by drinking-vessels, towels, table utensils, pipes, etc., which may have been used by a syphilitic person.

Once contracted no single organ of the body is free from the possibility of attack. Syphilis is now recognised as the cause of general paralysis of the insane.

The result is that it ruins the sufferer for life, and impairs his (or her) chance of having a healthy family. The children of a syphilitic parent frequently die before birth ; or if they live they will be weakly, and forms of deafness may develop. If such children live to be parents they may even transmit this disease to their offspring.

The disease is extremely painful, and once contracted is liable to recur again and again, getting worse and worse as time goes on.

The usual way in which Syphilis is spread is by prostitution.

Infection is frequently passed to innocent persons, chiefly women, who may thus be involved in suffering themselves, and may ignorantly pass the infection to others.

To avoid the danger have no sexual intercourse with prostitutes.

Avoid using anything which a stranger has used—such as pipe, cigarette-holder, cup, towel, clothing, sponge, etc.

Anyone contracting this disease must go *at once* (within twenty-four hours of infection) to a qualified medical man. The complaint is curable if taken in time.

NOTE.—Quack medicines are no good. They will not cure the complaint, and the time lost in not seeing a medical man may mean a whole lifetime of agony and suffering For further information read " Staying the Plague," by N. B. Harman, M.B. (London, Methuen and Co.)

Besides the individual training in health and hardihood the members of the Club are expected to help other people.

They are expected to give a hand in training or instructing Scouts and in running the local Tribal Training Camp, Play Centre, etc.

They are to act as an Emergency Corps for accidents, fires, etc., and for this purpose a first-aid outfit and stretcher will be kept at the Club-house, together with a fire-extinguisher

They are to take in hand the older boys of sixteen to seventeen years of age, who no longer care to play with the younger boys, and who are in the "Boy-man stage."

The Club-house is to be a little retreat, a refuge, a hermitage apart from the city and all the shams and noises of industrialism and commerce. Here a man may strip and go out for a run, or he may pack his kit of a Friday night and set out with a "pal" for a week-end "hike." Here he may sit quietly and think—or placidly meditate. Here men may spin yarns of the open-air and recall the joys and hardships of old-time expeditions.

Of course, these Club-houses will vary. Some may be very primitive—while others may have a bathroom with hot and cold water and electric light. It will depend upon circumstances. But every Club will be a centre of "new life"—a little group of men who have felt the "call of the wild" and who would rather lead a simpler existence away from convention and smug respectability—and gradually the Heath Man will evolve. Slowly a hardier type in body and mind—well-balanced, self-controlled, and strong—will arise in the land, and then perhaps we may look for a better and firmer foundation for the future civilisation of the world.

We know what type we want. Here in the Club-house will evolve the "intellectual heath man"—a man who, from his youth up, has trained body and mind in rhythm, in harmony with Nature, ignoring all that might retard his natural growth as "taboo." I have outlined the idea only—it is not possible, nor perhaps advisable, to "lay down the law." So long as the Club holds true to its principles, so long will it really

help in the natural reconstruction which must come after the war

I would suggest that just as people of standing have, during the war, presented Y M C A. Huts for the front (at so much a hut)—so, when peace is proclaimed others, equally patriotic, will come forward to give a "Hardihood Hut" for the village or town in which they live This will be "peace patriotism"—and none the less real because actual fighting has ceased and the remodelling commenced People who really have the welfare of the nation at heart, those whose outlook is truly Imperialistic, will not "slack-off" and relapse into the pre-war trance from which we were so rudely awakened in August, 1914.

Moreover, it is not merely a matter of giving a hut—I am certain they will give personal help and encouragement to the rising generation, for we all now perceive that training—especially early training—can mould a man.

The Great War brings that home. A vast number of men who were "soft-bodied" and "enfeebled" by city existence have literally found "new life" in the terrible hardships of trench-warfare.

It is to be hoped that the Y.W.C.A. and other women's organisations will also break away from the old methods, and aim at self-control and staying power rather than Committee Meetings and sewing parties Given strong, clean-limbed, clean-minded men and women—the future of the Empire is assured.

CHAPTER XVIII

PRIMITIVE LOVE

And he took unto himself a wife.

THE young man, trained from his youth up on a natural outdoor system, will continue his natural development and will "take unto himself a wife."

Not only has our bricks-and-mortar existence destroyed our inborn instinct of right and wrong—it has warped, deformed, and defiled our outlook upon life and love.

The very word "Love" is smothered with an unwholesome scum of sloppy sentiment and suggestive tittering. It is no longer the holy passion—no longer the clean, strong, natural desire for self-expression.

Love has become a subject for hidden sniggering and morbid thought.

The very spark of love depends on life itself—and where life, vitality, and health are wanting, love sickens and declines.

Thus we see mankind to-day either wallowing in lust—or turning away from the natural desire in disgust. Both are wrong—both unnatural. On the one hand we see men laying waste their powers, on the other trying to revolt against Nature and the Great Mystery of Life.

How disgusting it is to any normal being to watch the antics of the drawing-room mother trying to get her daughters "off," picking out So-and-so as a "good catch" for Daphne.

Just as we try to make a "commercial deal" with the

Almighty Power in our over-civilised religious systems—so do we try to "buy and sell" love itself.

Because we have hidden ourselves from Nature, because we have buried ourselves in houses, because we have over-clothed, over-fed, and over-ridden all that is clear and plain and robust in life—we have lost life itself, and the love of life:

"Till with life lost they lose the love of life" (Rt. Bridges).

Our "civilised love" is treacle-thick with unhealthy desires, clogged and cloyed in muddy sickliness.

Of all places where natural love cannot exist the city is the most deadly. Lamp-posts and pavements, motor-buses and tube stations are hardly likely to promote the sacredness of the realisation of love and life which belong instinctively to the woods, and the scents, sounds, and sights of Nature; of big rolling skies, the night-time stars, and the silence and solitude of the wild places.

It is the duty of the Outdoor Man, the Heath Man of the Camps, to throw off the clinging, half-hidden, "respectable" attitude, with all its cowardly prudery and secret giggling.

It is for him—the Camp Man—to face life and love as primitive man faced them—without fear, without the sham mockery of the "smart Set," and without the coarse vulgarity of the "submerged tenth."

It is for him to strike out the new way—for him to blaze the trail

He will regard love as sacred—as part of life—as part of the Great Mystery—as part of himself.

Without love he is undeveloped—he is not natural. It is for him to marry a healthy girl—because he loves her, and she loves him, *and for no other reason.* For the children of a true love-match are generally more healthy, more natural, and of stronger mental and physical structure than those resulting from a carefully "arranged marriage"

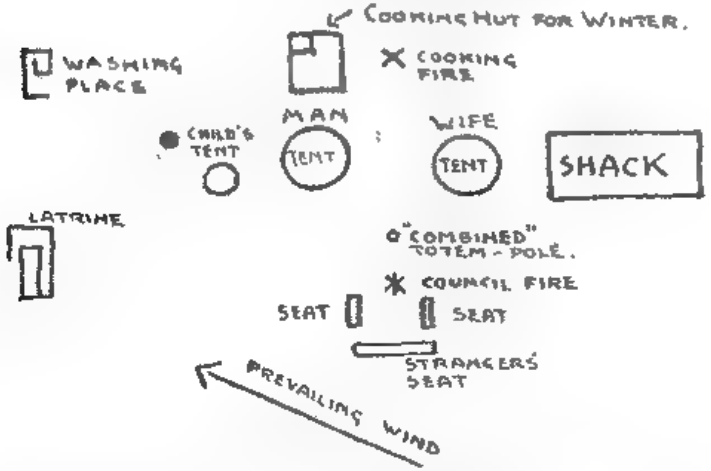
It is for him—the Heath Man—to exercise and rely upon that primitive instinct of right which he has developed during

early years—and when he takes a wife this instinct will not betray him.

Instinct is killed by reasoning, by calculation, by indexing and tabulating everything.

Love is pure instinct—it is the vital essence of instinct. Civilisation in killing all instinct has killed love—and the race, and the ideals of the race, suffer accordingly.

PLAN FOR A FAMILY CAMP.



Moreover, the man of the Hardihood Caste will see to it that both he and his family live as much in the open air as possible. If they go for a holiday it will be a camping holiday. This idea of "family camps" is perfectly sound and practicable. The Amateur Camping Club has for many years past organised such camps with the greatest success.

There is no excuse. It can be done—and has been done. But it is not merely a matter of pleasure with the Heath Man—to him it is his bounden duty to his family, to the Nation, to

the Empire—and to mankind as a whole. It is part of his religion—and the keystone to all his beliefs.

Those who can afford it will purchase or lease a camping-ground outside the city and then build a hut, bungalow, or shanty, where they may rear a family close to Nature.

The Heath Man will see to it that his children receive the same training which he and his wife had, and so the Caste of Hardy Manhood will become established in the very blood.

Thus, love and marriage are not regarded by the Heath Man as mere sentimental pleasures—to him they are part of life itself, and therefore part of *him*self.

He must neither wallow in pleasure nor shrink away from natural desire.

He must live his life to the full.

"Civilisation has ennobled and exalted mankind." The phrase will always carry you through like Wamba's "*Pax vobiscum*," when you are called upon to take the chair on any occasion.

If you were placed in the same condition as prehistoric man, if you had to live in the same cave and face the same dangers, which would be the better man, he or you? In addition to rude health and rude weapons, he would appear to have had certain rude virtues. Had he been depraved he could never have maintained existence. He had to be as clean and healthy as the beast. To sink below the level of the brute meant to be devoured *by* the brute. His one prayer was a prayer for strength—strength of brain and nerve—cleverness and fearlessness—a sound mind in a sound body.

> Thus did that old heathen pray.
> Are we better, wiser grown,
> That we may not in our day,
> Make his prayer our own?

That he was "worse off" than we are, we may readily

grant. But was he worse? On the contrary, not having the law, he kept the law, and was a law unto himself.

"When the Gentiles which have not the law, do *by nature* the things contained in the law, they exhibit the work of the law written in their hearts, their conscience also bearing witness."

He did these things "by nature" and this was the natural condition of man in a state of nature.

Christ Himself is even more clear concerning the original nature of man. The law (which always means the beginning of civilisation) found it needful to limit divorce. "Moses, because of the hardness of your hearts" (made certain stipulations), "but from the beginning it was not so." Primitive man having taken possession of a woman could never dispossess himself of that responsibility.

This is not the only occasion on which Christ refers to the intuitive sense of right and wrong which governed the actions of primitive men before Abraham was. And St. John's Gospel says, "That was the true Light which lighteth every man that cometh into the world."

When this inherited instinct is destroyed by civilisation it becomes necessary to institute a verbal code of laws. But even so, the very law itself is obliged to recognise the natural or intuitive perception of what is right, when it says, "Ignorance of the law is no excuse."

Truly we may say of our primitive ancestors that, possessing nothing they possessed all things. They possessed and were possessed by Nature. Children of Nature, they drew from the Spirit of Nature health and strength, with fearless independence and that intuition of right which is more effectual than the most stringent code of morals.

Is it lost past recovery? The well-spring of life is still there. Nature is inexhaustible. Where else will you turn? There is but one inheritance for all mankind:

> Our humble cave-folk ancestry
> How much we owe them!

It is hoped that the following Societies and Movements may make experiments with "Hardihood Clubs" as outlined in the foregoing chapters:

The Amateur Camping Club, 4, New Union Street, E.C.
The Cyclists' Touring Club, 280, Euston Rd., N.W.
The Rucksack Club, 24, St. Ann Street, Manchester.
The Camera Club, 17, John Street, Adelphi, W.C.
The Gypsy Lore Society, Grindleton, Clitheroe.
The Y.M.C.A., 13, Russel Sq., W.C.
The Fell and Rock Climbing Club of the English Lake Dist., Kendal
Old Scouts (Scouts Friendly Soc.), 25, Buckingham Palace Rd., S.W. 1.
The Association of Honour, 11 and 12 Finsbury Sq., E.C.
The Cavendish Assn., 19–23, Oxford Street, W.
The Personal Service Assn., Sec., Miss Low, c/o the Passmore Edwards Settl., 36, Tavistock Place, W.C.
The Caravan Club.
The Climbers' Club.
The Uplands Assn., Sec., 25, Andover Rd., Southsea, Hants.
The Holiday Fellowship, Bryn Corach, Conway.
The Eugenics Education Society, Kingsway, W.C.
Hampstead Council of Social Welfare, 27, Heath Street, Hampstead, N.W.
Working Mens' Clubs and Institute Union, Ltd., Clerkenwell Rd., E.C.
Fabian Society, 25, Tothill Street, Westminster, S.W.
Workers Educational Assn., 14, Red Lion Sq., Holborn, W.C.
Humanitarian League, 53, Chancery Lane, W.C.
Personal Rights Assn., 32, Charing Cross.
The Viking Society, Sec., 29, Ashburnham Mansions, Chelsea, S.W.
The Canoe Club
Teachers of To-day, 4, Fleet Lane, E.C. 4.
The Nat. Adult School Union, 1, Central Bldgs., Tothill Street, S.W.
The British and Foreign Unitarian Assn., Essex Street, W.C.

Buddha. Zoroaster. Christ. Confucius. Mahommed.

CHAPTER XIX

THE GREAT MYSTERY

As if divinity dwelt not in the very atoms.
Pythagoras (600 B.C.).

1. The Development of an Open-Air Religion.

RELIGION is a natural instinct in primitive man. Civilised Religion is not higher religion, but religion overlaid with civilisation. It may be said that throughout the Tribal Training outlined in this book there is no mention of "religious instruction for the young."

One cannot have primitive training without primitive religion. The whole of the system as here suggested is based on religion, pervaded by religion, and indeed—*is* religion.

Someone may say: "Ah—but not the *true* religion!"—The answer is that limitless religion is true. A limited creed is only part of the truth. No one can give the truth, the whole truth, and nothing but the truth; because our conception is circumscribed while Infinity is infinite. Here again we find the same mistake. We have tried to force a limited theology, a dogmatic creed, or a highly manufactured religion upon the

boy at a time when he is instinctively a primitive man with a primitive sense of the All-pervading Mystery by which we are invested, only too often we succeed in cramping the boy's spiritual outlook for ever. When the wings of imagination are clipped, the spirit can never rise above the dry-rot which continually attacks the most venerable buildings. The boy is young and fresh, with a new heart and a new soul. Our object should be to give him a sound *moral code* and help him to realise himself as an actual part of the Great Mystery. He himself is a born explorer. Permit him to explore the realms unknown. To tie him down to one outlook is fatal. Let him be taught the teachings of Christ, but let him also be told of Buddha, Mahomet, Plato, Zoroaster, Confucius, and the other great teachers of the world, that he himself may seek like other seekers, and not sit down under an extinguisher.

Indeed, to deny him this liberty is to dwarf his spiritual evolution—with the consequence that religion never advances, but continually lags behind the larger knowledge of the new day. That which was once an approach towards truth is now a long way behind the truth. To attempt to impose it upon the boy is a fraudulent imposition. To teach him the legendary lore of ancient Babel, with no explanation, is to take advantage of his childish credulity.

At the same time to put all pagan religions "out of bounds" is a sure sign of weakness—like trying to cut away the ladder on which we stand.

All the ages of creation have made us what we are, and we must draw wisdom and understanding *from the whole world*, and from all that it contains. We cannot circumscribe the Universal and say that only here in this particular spot shall you find it. If we lift the stone we shall see it, if we split the wood it shall be there also.

The soul of a child *is* a soul—and it is not for us to squeeze it and ram it down into a tight-fitting system of dogma—any more than we have a right to squeeze his feet into tight-fitting

boots. But civilisation insists on both these evils, and the result is a deformity in both cases. We have lost our footing, we stumble, and can hardly stand

To consecrate the bandages does not improve them. They remain injurious. Why cling to such any longer? Let us have done with the useless props and crutches of religion on the one hand and of civilisation on the other. If, for the sake of the body, we are forced to relinquish the accumulated rubbish which civilisation calls comfort and luxury, let us do as much for the spirit

But that does not mean we are left with nothing! When we blow away the chaff there is still the wheat There is really a living body beneath our clothes. When we take to deep waters we are likely to swim the better unencumbered. The spiritual being of a boy should be unrestricted. Loose him and let him go free. The fundamental ideals of all religion remain: the vision of the Unknown, the vision of good and evil, and the duty of doing what we know to be right. It may be well for a grown man to pick upon a particular form of worship because it suits him better than any other. But for anyone to endeavour to cramp the primitive ideals of a child and hinder the natural expansion of the spiritual growth is the greatest crime against humanity and the Great Mystery. In the outward concerns of life, civilisation madly tries to abolish the primitive "struggle for existence" by supplying not only the necessities of life, but a host of literally unnecessary artificial comforts. Necessity is no longer the "Mother of Invention"—the mother of invention is Greed; and invention has become a necessity!

In the tribal training for boys we endeavour to counteract this unnaturally soft condition by placing them out of doors in the country.

Unfortunately it is not only in the order of outward nature that civilisation has run amok. It also seeks to abolish the "struggle for life" in the higher spiritual organism. It

eliminates the "necessity." It is all done for you. We supply the manufactured article, turned out with mechanical precision, and certainly better than any of your home-made efforts There is therefore no necessity left—no necessity to find your own spiritual sphere—no necessity to cultivate soul-expansion or spiritual personality. Indeed it is presumption. The religious systems, like the houses in which we bury ourselves, have become over-civilised, "too easy," and too comfortable.

The same causes which lead to the physical deterioration of the race lead also to spiritual decay—and the two, by setting up a vicious circle, react on one another. Where there is no necessity there is no struggle for life, and where there is no struggle for existence, death has already set in. If there is nothing more worth getting you can't blame people for neglecting to strive for it. To have all we want is to want nothing.

No amount of "National Missions" or religious revivals are of any avail. The masses have been "fed up." But others begin to look for something more. They perceive that gradually the whole idea of religion is changing. Is religion so useless and powerless? Are we not worse than savages? Here, then, is our religion; we begin to take the lower place with shame. The boy has been brought face to face with Nature and has received the moral law while at the same time he has imbibed unknowingly that love of the Great Spirit which is surely the essence of *all* religion. He has seen the wonder of It All. He has felt the breath of life in his lungs, and he has come to rely literally upon God's good air. He has seen the glory of the sunrise, and the miracle of the bursting bud and awakening life. For him there are "sermons in stones and good in everything." The moral code of his tribe is just an advance on the "Law of the Jungle"—he follows his Leader, and does his share of the work. In his youth he has learnt that it is good to be alive—that he is himself a living miracle brought forth by life universal, and

part of life everlasting. Already the Spirit of Life moves within him. He will seek that he may find.

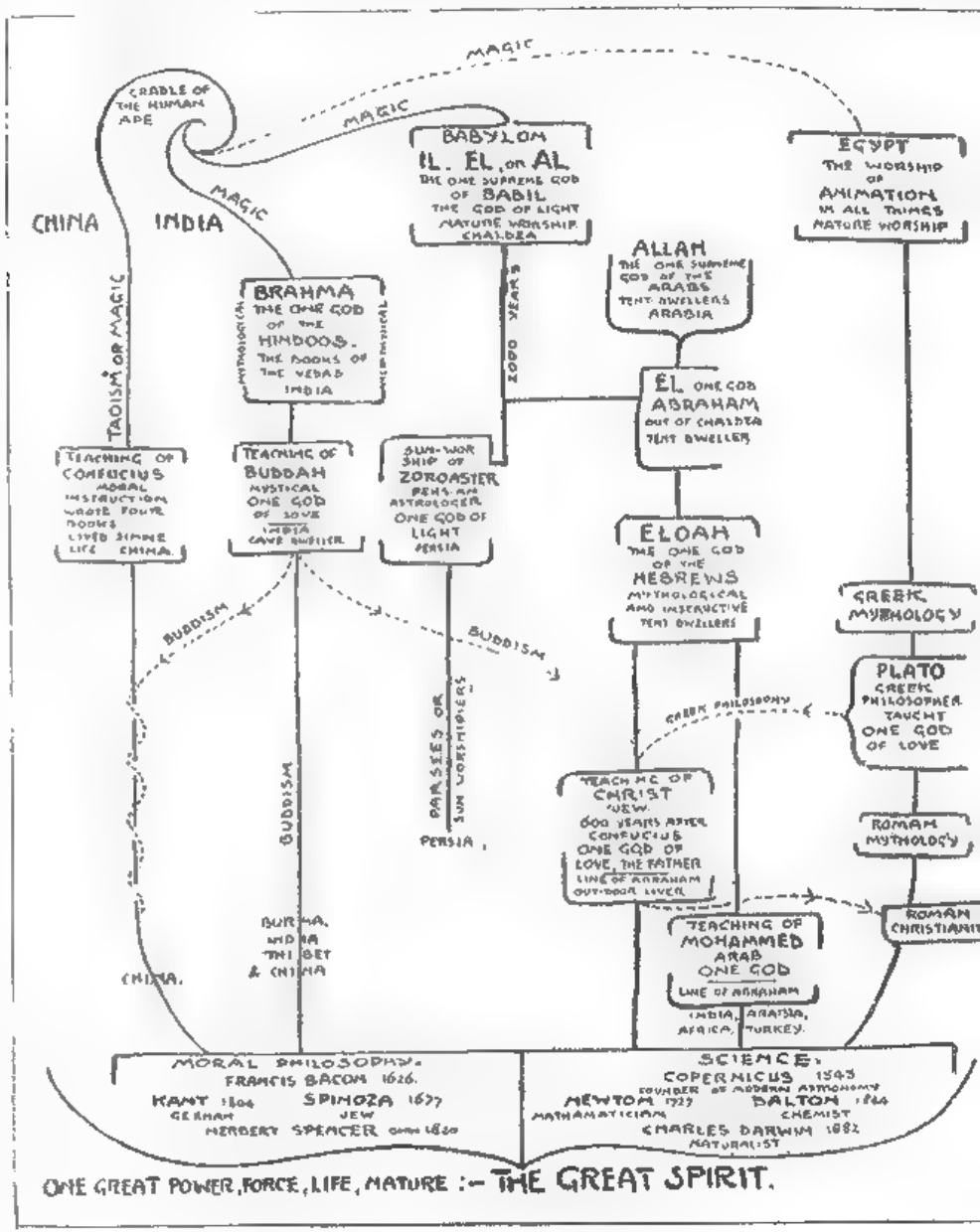
When a boy so trained has grown to "man's estate" is he not in closer touch with the Great Mystery than his tired-of-Sunday-school, sick-of-religion brother? If he has evolved within himself a primitive nature-worship all his own, which expresses himself, and reveals to him the real miracles of birth and life and death, with the everlasting character of all that seems so transitive; if in all things he is able to recognise the Great Mystery for ever working through the natural law; has he no religion? He may not "belong" to any sect, but is he the less likely to have a "spiritual perception" just because it has been self-revealed? Because he knows he is chemically a part of Everything—has he not also "come to God"? If he finds that the wisdom and the teaching of Buddha and Confucius agree with the spirit of Christ, does that mean that he is everlastingly "lost"?

All these conventional expressions of conventional theology are now in the melting pot. They avail nothing—and the Great War brings it home.

What, then, should be the religious basis of the grown-up youth—the outdoor woodcraft man? He has seen fit to forsake the swaddling clothes of a pampered civilisation in favour of a hardy and primitive life. How will he evolve a sane and equally simple faith? Alter the environment and not only the outlook changes, but the man. He is already another man with another soul; with a higher life and higher aspirations; so far he has just found it good to be alive—he has kept himself fit in body and mind, for his own good and for the good of the race. He belongs to a Hardihood Club of men who are banded together to throw off the shackles of civilisation—and he finds he must throw off the fetters of dogmatic religion if indeed he would live.

Maybe he is content to realise himself as a living part of Life; part of the Power, the Force—the Great Mystery. But

CHART SHOWING HOW ALL RELIGIONS AND THE TEACHINGS OF ALL THE GREAT THINKERS AND PROPHETS LEAD TO ONE MAIN IDEA.



in any case it is well that he should know not only the natural law, the outlook of science and of moral philosophy, but also something of the Great Teachers of the world, and the Books of Wisdom.

Let him remember, however, that the "written word" can never override the unwritten—that if he would seek sincerely into the hidden things he must retire to the solitude of wild places, there to meditate, observe, and think, and come to some conclusion concerning those actual revelations of which there is no question.

2. THE NAME OF THE NAMELESS ONE, AS ECHOED ROUND AND ROUND THE WORLD

AMEN, "The Unrevealed," ancient Egyptian.
AMEN-RA, "The Hidden Source of Light," ancient Egyptian
AMMON, "God of Gods," ancient Egyptian.
AHURA MAZDA, "The All-Knowing One," Persian.
AHMI, "I am," Persian (Zoroastrian).
ATAHOCAN, "Creator," Algonquin Indians.
ATA HYONGMO, "Father Heaven" or "Great Sky-Highest," Guinea Coast.
ALLAH, "The One worthy of Worship," Arabian.
BEL, BAAL, "The House of THE (god)," i.e. The Sun, Semitic
BRAHMA, "Universal Soul," Hindu.
EL, IL, or AL, "THE ——," i.e. The Nameless One, The Unknown God, God of Babel, God of Jacob, worshipped by the Athenians.
ELOAH, "The One to be adored," Hebrew.
GOEZUE, "The Great Spirit," Japan
GITCHE MANITO, "The Great Spirit," Shawnee Indians.
HEAVEN and EARTH, "The All that is," Chinese
JOVE, JUPITER, "Lord of Heaven," Chief God of the Romans.

JAH, JEHOVAH, "I am," Hebrew.
JUBINAL, "The Great One," Lapland.
KANAROA, "The Great Spirit," Hawiian.
MAGATAL, "The All-wise," Tartar.
OKEE, "The Great Spirit," Huron Indians.
PACHACAMAC, "Creator," Incas of Peru.
PTAH, "Creator," Ancient Egyptian.
SIRE, "The Power," Persian.
TEUT, "The Hidden Force," Egyptian.
TANGOROA, "The Great Spirit," New Zealanders.
TANGALOA, "The Great Spirit," Samoan and Tonga Islands.
TAAROA, "The Great Spirit," Society Islands.
UNKUL-UNKULU, "The Old Old One," Zulu.
WOH KONDA, "The Master of Life," Osages Tribe, N. America.
ZEUS, "God of gods," Greek.

3. THE WAY OF THE GODS.

The chemical matter running in the main sewer (which we call "filth") is as much a part of the Great Mystery as the clean white snows of the Himalayas (which we call "pure").

The Great Spirit is everything—everything is the Great Spirit.

In my own camps we never use the word "God." We speak of the Great Spirit—Gitche Manito—the Great Mystery. The word "God" makes a boy imagine a huge "smoky giant" in the sky above the clouds. But "Great Spirit" cannot thus be visualised.

Six Teachers of the Great Spirit represent the six revelations contained in the six storehouses of sacred books :—

I. Babylonian literature.

KHAMMURABI, the Great Law-Giver, 2200 B.C.
Pictured as receiving the commandments from the flaming sun-god seated on the "sacred mountain." Behind him was all the literature of ancient Babel, much of which we have inherited.

II. Hebrew literature.

DAVID, shepherd-king, minstrel and poet, 1040 B.C.
Expressed the religion of the Hebrews with poetic passion. The Hebrews had come from Babylonia.

III. Chinese literature

CONFUCIUS, moral philosopher, worshipped in China, 550 B.C.
Enunciated the "golden rule" Taught reverence to the father in a rising scale to the "unseen Father"—the Emperor, who represented "Heaven and Earth." Enormous literature, but little actually written by himself.

IV. Hindu literature.

BUDDHA, Hermit-prince of Northern India, "The Enlightened One," 550 B.C.
Abolished sacrifices. Taught the unity of life, and universal love to all that lives. Immense collection of literature on his sayings, but no genuine writing of his own. Behind him were the Vedas, the sacred books of the Hindus, which teach the worship of one God, Brahma (the Universal Soul), and the transmigration of souls.

BUDDHA.
(From a Study in the British Museum.)

V. Greek literature.

PLATO, Greek philosopher (429 B.C.), a disciple of Socrates (469, B.C.).
Who taught the worship of one God, "The Good Spirit," and the "Light of the Spirit," the "Genius," the "Angel," or the "Guide" in man. Socrates was put to death for "blasphemy."

VI. New Testament literature

JESUS OF NAZARETH, "Son of David," "Son of Man," "Son of God."
By means of Nature parables he lifted religion from the cult of the temple on the one hand, and from the metaphysics of philosophy on the other. Crucified for "blasphemy."

Outside literature :

The religion of Egypt left no mark on the outside world.
Zoroaster represents the astrology of the Chaldeans, 600 B.C.
Mohammed represents ancient Israelism, 570–632 A.D.

N.B.—Neither Zoroaster nor Mohammed were original teachers. The first took (and perverted) Chaldean astronomy. The second took (and perverted) Old Testament stories and traditions. They founded great sects but are not in the line of ascent.

The Teaching of the Great Teachers is extraordinarily simple. It is this :

1. The Great Spirit is a Hidden Mystery.
2. Do what you know to be right.
3. Do not do what you know to be wrong.
4. Help other people to do what you know to be right.

Nothing whatever is known of the Great Mystery itself.
It has remained a mystery from the beginning of days, but we learn that "Order is Heaven's first Law."

Science has revealed many of the Natural Laws against which it is unwise to try to live. Therefore try to live in accordance with Nature.

To pray aright is to heartily desire that which is right. Therefore pray without ceasing. But do not pray *for* anything. Begging petitions are not prayers but complaints. Do not "pester the gods." (In "Kim" the old native soldier says, "I have never pestered them (the Gods) with prayers; I do not think they will pester me. Look you, I have noticed in my long life that those who eternally break in upon Those Above with complaints and reports and bellowings and weepings are presently sent for in haste, as our colonel used to send for slack-jawed down-country men who talked too much No, I have never wearied the Gods. They will remember this, and give me a quiet place where I can drive my lance in the shade. . . .")

The Great Mystery knows what is good. Never pray that anything may be altered. The Natural Laws will go on whether we like it or not. We cannot turn them aside by begging favours The Great Mystery makes no deviation for anyone. It is for *you* to deviate and become in Unity with the Universal One.

If a man does wrong he must take the Natural Punishment and cannot try to sneak out of it by propitiating the Great Mystery.

It is good to repent and turn away from wickedness. But the reward is with you—the reward of what you did, as well as the reward of turning away. Therefore it is well to do what we know to be right, and not fall into evil with the intention of reforming afterwards.

No place is more holy than any other place. But as a rule "the untrodden ways" are more resonant of the Great Spirit just because the track is not artificial.

There are no "wicked heathen." The primitive races of the world know as little of the Great Mystery as we do, but

they are no worse than we. (Confucius said, "To know that we know what we know, and that we do not know what we do not know, that is true knowledge.")

Heathen means "Heath-men"—those who dwell on the heath beyond the city walls and the sacred temple, like Christ of Gallilee. There is nothing irreligious or wrong in being a Heathen or Heath-man—it simply means one who lives a natural life out of doors in the open air, and who does not belong to any civilised religious community.

All the "gods" of the ancient and primitive peoples are emblems of the Great Mystery. As such they are all as sacred as any other emblem of Power, Force of Life. Because the heathen bow down to "wood and stone" they are not "wicked." In all places of the world they showed more of the "Good Spirit" than the civilised men who corrupted and demolished them. In the earliest dawn of man it was natural that men should help each other.

To be *unnatural* is the only wickedness

It is unnatural to be:

1. *Unkind* to any person or animal in any way.
2. *Unclean* in thought, word, or deed.

The man who knows nothing of outdoor life, who has not smelled the smell of the woods, gone to sleep under the starry sky, awakened with the sunrise, cooked his own food and felt the sun on his naked body—knows nothing of the nature which was originally given him by the Great Spirit. He is so unnatural that he despises the gift that was given him, and is always craving for other gifts which he also misuses With all that he knows, he is without knowledge. Having squandered his inheritance and sold his birthright for a mess of pottage, he knows nothing of religion, of himself, of life, of the realities around him, of right or wrong, or of the Great Mystery. He is nothing, he knows nothing, while he accumulates everything. He may read from morning till night, and grind his brains in learning or money grabbing, but he is out of touch

with Nature and the Spirit of the Universe. He is merely a dust-bin. Unless a man lives a hard outdoor life, looks after himself by himself, breathes fresh air, thinks clean thoughts, is not ashamed of going without clothes, and unless he can sit in the woods and meditate in perfect silence he has no right to preach to anyone.

Only the outdoor man knows even a hint of the Great Power. But the outdoor man never jaws to the indoor people. A musician does not play to those who have no ear.

All life is Life. The same Life moves in the green protoplasm of a dandelion leaf as in the red blood in your fingers—the one has evolved in one direction and become a leaf, the other in another way and become you. But you and the dandelion in the dim, remote, and unknown past were of the same Life, Power, Force, Great Spirit, God, or Universal Soul, which moves in the atomic construction of the dust in the cart-ruts, the rocks of the mountains, or the clouds in the sky. There is no "dead" material. There is no Life but Life. To live an unnatural Life is not to live. Artificial Life is not to be achieved, or manufactured by any chemistry. It is your duty to keep yourself fit and strong, nimble and quick in mind and body, and to see that your children are also. To avoid this Life is to avoid (or try to avoid) God; whether you shut yourself up in a monastery to escape "the world" or whether you shut yourself up in the "world" to escape Nature. The Natural and the Spiritual Life are One Life, just as matter and energy are one. You cannot lessen the one and not lessen the other, for the two are the same.

An artificial existence causes an artificial religion; an artificial religion causes an artificial existence. We must acknowledge the unity of the Universal Soul, which is the unity of the visible and the invisible, the inward and the outward. Otherwise we are "at enmity with God." The expression of the Apostle should read, "the *carnal* man is at enmity with God"—because he is Unnatural.

4. INSPIRATION.

Every atom in the universe is part of the Great Mystery unconsciously doing right. Every man who consciously does right is to some extent *inspired*.

All the Great Teachers and Thinkers were inspired by the Great Spirit since they themselves are actually composed of the One Living Force.

A few minds have evolved above the ordinary level of blind superstition. Their thoughts and teachings, simple, clear-cut, and direct as a child's, are literally inspired.

Many men have such minds in some small degree, but few can withstand the awful tangle of our civilisation. The natural tendency is overpowered by the unnatural environment.

Our endeavour should be to mitigate this deadening influence, more especially during the period of childhood, boyhood, and youth, that the man may fully develop both mentally and physically. We cannot give a man inspiration; but we need not crush every possible germ before he comes to maturity.

In the present age, is there anything that we want more than inspired men?

5. KARMA.

"He that complies with Heaven is preserved; he that rebels against Heaven is ruined." —"Book of Changes" (Chinese Classic, 1000, or more, B.C).

Karma is the Universal Balance. For some unknown reason, the quality of every atom depends on its weight. The weight and the quality go together. So with the brain. The material which goes to make the brain and the quality of that material (which we call the mind) are exactly related. A "well-balanced" brain is no figure of speech. It is balanced, not only in the brain-pan, but in the Universal Balance. Every thought and every action weighs *itself*. Karma is the equili-

brium of cause and effect. No action, however small, is uneventful. Everything has a consequence.

Karma is the law of the survival of the fittest, of those who live the most natural life.

Those who live against the law of nature, or Karma, go down in the scale. Mentally and physically they become weakened. They make themselves less fit by *un*natural selection.

To obey the law of Karma is to live the most natural open-air life and to keep the mind clear and keen by using all the senses intelligently.

Karma is a Buddhist doctrine—but, like many other truths, it has become overgrown with superstition ; the Buddhists and Theosophists have lost the original significance of this simple law.

The scientific basis of Karma is this: If you go against Nature, Nature will some day "get its own back."

6. "In the Shadow." The Change.

"Grieve not, our brother, the path thou art treading is that in which we and all men must follow" (Sioux Indian Death-Chant).

There is nothing repulsive, nothing unnatural about the Change.

That your body should decompose and become part of the things of the earth after the intuition has become part of the Great Intuition is one of the splendid miracles—like birth.

Imagine your clean white muscles become part of the nettles by the roadside, and the moisture and gases drawn up and up by the sunshine towards the blue sky, and the carbon which was once part of you absorbed by the green larch tendrils.

Imagine how the atomic structure which produced the colour

of your blue eyes might some day actually become part of the blue shell of a bird's egg.

How every atom of you will be used and used for ever and ever—how you will go into the air and into the plants ; how you will be in the sap rising in the beech tree ; how you will be part of beautifully-made insects, and become colour-reflecting atoms of the wild-flower petals.

Absorbed by pink plant tendrils in the good clean earth ; drawn up by heat, condensed by cold, change after change, purified by the chemical processes of Nature ; *you*, actually you, as part of a dewdrop pearl on the spider's web across the bracken fronds.

Only those who are out of harmony, out of touch with everything are repulsed by the Change.

To those who have come to see things with dispassion, who have lived a clean life and are not attracted or repulsed by pleasure or pain—they have no secret horror of the Change.

To know you will go on for hundreds, thousands, and millions of years, becoming and becoming part of the rain you did not hide from when you were whole ; in the wind and the rushing stream ; in the purple of the heather ; in the glitter of the owl's eye ;

To know that you will become and change miraculously, change after change most wonderful ;

Surely that is better than to think of yourself as a heap of stagnant dust *doing nothing*—useless, idle, gone. . . .

But you go on and on, the very flowers you see, the ivy climbing up the oak, the grit upon the road, the mists upon the mountains—all, all of them have changed and changed, and they go on and on, becoming and becoming

The tiny baby only a month or two old with little fat limbs and puckered podgy cheeks—is made up of chemical parts which have changed and changed for millions of ages.

Everything is most ancient—everything is always becoming *quite new*.

Therefore to those of the balanced mind, who have steadied their thoughts by self-control and meditation, there is nothing in the Change but the wonder of it all .

But to those who think lop-sidedly, who grind only for money, who eat and drink too much, who wallow in pleasure till at last it turns to disease and pain—to them the Change is awful, a horrible thought ; to them it is a thing not to be thought of, something terrible at the end of life.

These people are out of harmony, out of rhythm, they are out of touch with the wriggling worm and the sloppy mud-puddle—they walk on stone pavements, live boxed between brick houses with air-holes filled with glass-screens, they sleep in hot soft beds high above the despised earth.

They cannot become " at one " with the " nasty wet grass," or the " beastly " beetles, or the " horrid crawling " caterpillars.

They are full of repulsion, full of disgust, always separating themselves from everything—and therefore from the Great What-is-it ?

By living out of doors, by coming out of the houses they have built round themselves, by giving up luxury and money, by observing and becoming part of the woods and the wind and the rain.

Only by *doing* these things while he is yet whole shall a man be able to look upon the Change with a calm and composed mind when the time comes for him to enter the Shadow.

The Life that we see is for ever reappropriating suitable material qualified for itself.

The Life that we do not see, The Universal Soul, is for ever doing the same.

7. The Hereafter.

Be content with this world.

There are beautiful trees, beautiful skies, beautiful scents, beautiful sounds . . .

There's the ripple in the river, the glory of the sunset, the splendour of the colour of reflections in the puddles.

There are emerald-green lichens on the tree-trunks and moss upon the great grey roots ; enamelled backs of beetles and prismatic sheen of insect wings.

There's the cool kiss of the night wind in the woods, and the twinkle of the stars, there's the lacework of the moonlight through the branches and the impress of the toe-pads of the wood-folk in the mud

What more do you want ?

To be always longing for something better—to imagine that this world is not good enough—is as good as to say that the Great Mystery didn't know how to evolve things properly.

The world is good enough, beautiful enough, mysterious enough for anyone.

The question is are you good enough for this world ? Are we up to the standard of physical and mental alertness of the little brown ants and the large-eyed owls ?

It is your own fault—or the fault of a rotten town civilisation which makes things appear " not good enough."

Of this world we are certain. Here we are. Live. Be happy. Do not keep longing for what you have not.

Of a Hereafter we know nothing.

Do you understand so much of this world that you can go on to a Hereafter ? Do you understand the ways of things—of the grasshoppers, of the birds ; the shape of the clouds ; the bursting of the Bud ; the calls of the wilderness creatures ; the seed-bags of the grasses, and the tracks in the cart-ruts ?

Do you know the feel of things ?—of the cool wet dew on your bare feet, the rough bark of the oak and the smooth feel of the silver beech, the rain on your bare legs and the sunshine on your naked body ? . . .

Do you know the sound of things ?—of the wind among the

larch trees, the lap-lapping of waves, the call of the glimmergowk,[1] and the splop of a water rat in the river? . . .

Do you know the smell of things?—of the weeds by the wayside, the pine-needles on the ground?—the trail of a sweated fox; of newly-hewn timber, of the reeds by the river? . . .

You and all these things are part of the Everything that goes on for ever.

The Great Spirit is Everything; Everything is the Great Spirit.

Until you know all these things, until you are part of Everything, until you know the touch of things, the look of things, the sound of things, you can in no wise enter the Land of the Hereafter, which is the Everything of to-day.

Here are the Happy Hunting Grounds to those who live a clean outdoor life in the wind, rain, and sunshine.

Trouble nothing about the Hereafter. You are sure to die, and go on for ever.

When the time comes to pass to the next stage how terrible to discover that you had never lived in this one.

But if now you live a natural open-air life, using your eyes, ears, and nose, supple of limb and with silent tongue and foot-fall—then, when you are old you will understand that this world is mystic, wonderful. . . .

The man who only lives clean and straight for the hope of "reward hereafter" is not alive now. The Great Mystery rewards all men at all times with all they are able to accept.

Everyone in a natural life would have equal chances—health and work. If we have muddled things by a mechanical civilisation, that is our fault. If there is misery and starvation, filth, and disease, it is our own fault; and the Great Mystery rewards people here for what they do here.

You cannot make a commercial "deal" with the Great Spirit for future profit. The Great Spirit does not say, "Now

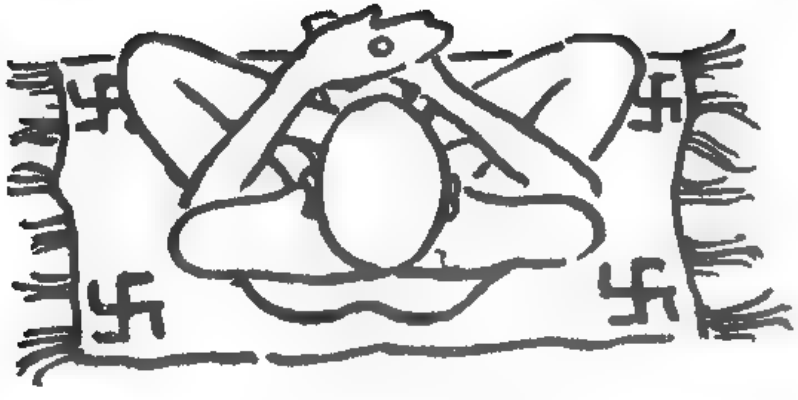
[1] The owl.

if you're a good boy during the term you shall have a prize at the end." Your reward is with you. You are what you are.

Live clean and straight for the sake of living clean and straight, and of being what you should be.

If you go against the Natural Law you are at enmity with Nature—at enmity with the Great Mystery that pervades all Nature—at enmity with the Universal Spirit.

You are therefore discontented and you seek for consolation in the supernatural. But until we are in harmony with Nature we shall always be out of tune.



CHAPTER XX

YOGA—THE ART OF MEDITATION

Only those who seek the Great Mystery in silence and solitude receive his signs.—*N. American Indians.*

1. The Habit of Quiet Meditation.

TO all those who are having any direct influence upon the young, be they teachers, or scoutmasters, preachers, or parents, I would urge the vital necessity of thought-training and control—not only in the children they are teaching, *but in themselves.*

Our modern civilisation has produced a mental replica of itself within our own minds. All its restlessness, all its fatigue, all its glitter, noise, and bustle are exactly reproduced in the thought of the race.

It is all higgledy-piggledy, jerky, restless, excitable, and spasmodic. All without rhythm, time, or tune. It has become as meaningless, null, and void, as the very life we lead. What we want is balance, harmony, tone-value, restfulness, active-repose.

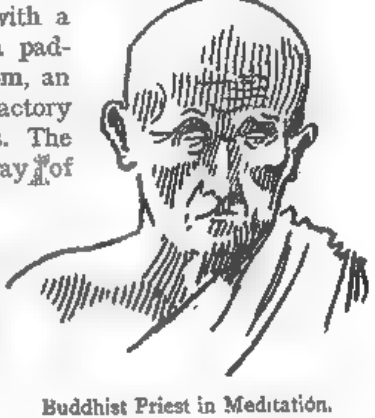
At present we think in jerks and jumps, hops and leaps—our brains have become flickering like a kinematograph film—broken off here and there, spasms of brilliant light and shade, with sudden blanks and gaps, and perpetual flicker.

As a man moves so does he think—and in our physical movements we are "all to pieces"—we have lost even the art of walking rhythmically, we cannot place the feet as gracefully upon the ground as a cat!

The reason is that the day is not long enough for all that we try to crowd into it.

The cure is simple. Lengthen the day and abolish a large number of things that claim needless attention. One dish will suffice instead of many, and where there are no stair-carpets and no clutter of useless belongings, cleanliness is easy. By perpetually striving with the useless the mind becomes uselessly at strife—fidgety, shifty, never in repose, and absolutely unable to contemplate.

Many things mean many expenses, and the home worry reacts on the business worry and the business man must crowd in more business to keep pace with the crowding up of "things." Therefore live in a small way in a small house or hut, with a bit of garden, an orchard, or a paddock. The sky is a wide bedroom, an excellent nursery, and a satisfactory dining-hall in nearly all weathers. The house was intended for a way of escape—a retreat. But now we cannot escape from it.



Buddhist Priest in Meditation.

The mental training of boys requires to be as definite and concrete as the physical. The following suggestions on the art of meditation are submitted in the hope that they may be of

use to those who take up the training of a primitive boy-tribe, or a camp-school, and also to those men, who, having gone through their tribal training during boyhood see fit to lend a helping hand to the senior boys attached to the Manhood Clubs of Hardihood. It is hoped that a man so trained will himself practise the art of meditation and will "take in hand" one boy—of fourteen years or over—as a Chela, or boy-disciple, in order to train his mental outlook to be balanced in harmony with Nature and the Great What-is-it?

A Chela should provide himself with a small reed mat, upon which he may squat. The Yogi will instruct him in the right position for meditation, and the boy should be taught to control his thoughts in silence and solitude. He will commence by repeating (aloud if he finds it easier) a set of rhythmic words

This habit of quietly meditating should be continued daily. He should be encouraged to sit in thought for at least five minutes each day either in the early morning or in the evening. He should take his mat and go away by himself to a place apart, where he may sit for a time in steady contemplation.

The habit of mind-resting and rhythmic brain-balance will grow upon him—and the trained Yogi is able to sit in meditation for an hour on end in perfect mental harmony.

It is important that the Camp Chief, Tribal Chief, and the senior members of the Camp Council should understand and constantly practise the art of meditation. Camp is the ideal place for the practice of Yoga.

Out of the East came the art of meditation, contemplation, and quiet calmness of mind.

Therefore let us learn something from the most ancient wisdom of the East, from the *Mahabharata* of the Hindu, from the *Shagavad-Gita* (i.e. "The Lord's Song"), from the translation of the Sanskrit Upanishads, from the Yoga of Self-Subdual, thus:

"The Yogi (the word Yogi is used for any one who is practising Yoga, i.e. to get in tune, in harmony, in rhythm, in union with the Natural law, as well as for the man who has attained union), who is satisfied with wisdom and knowledge, unwavering, whose senses are subdued, to whom a lump of earth, a stone, and gold are the same, is said to be harmonised."

"He who regards impartially lovers, friends, and foes, strangers, neutrals, foreigners, and relations, also the righteous, he excelleth.

Concentration.

"Let the Yogi constantly engage himself in Yoga, remaining in a secret place by himself, with thought and self-subdued, free from hope and greed.

"In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin, and kusha grass, one over the other.

Contemplation

"There, having made the mind one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise Yoga for the purification of the self.

"Holding the body, head, and neck erect, immovably steady, looking fixedly . . . with unseeing gaze.

Meditation.

"Verily Yoga is not for him who eateth too much, nor he who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness.

"As a lamp in a windless place flickereth not, to such is likened the Yogi of subdued thought."

2. RHYTHM—HARMONY—TONE.

The Yogi trains himself to be in harmony, in tune, in rhythm with everything:

With the sparkle of the dew on the cobwebs—
With the soaking rain and the bitter cold—
With the colour of the harebell—
With the stench of rank manure—
With the splendid scent of wood-smoke—
And the sound of water-ripples—
With the mud and slush of winter—
With the colour of the autumn leaves—
With the moving limbs of creatures—
And the stinging of the nettle—
With the sheen of dragon-fly wings—
And the slimy lines of snail-trails—
With the colour of the sunset—
With the darkness of the night-time—
With the spotted shells of bird's eggs—
With the dust upon the highway—
With the muck along the gutter—
And the scent of the wild honeysuckle.

If he put one *before* the other, one *against* the other, if he thinks the slimy snail is "horrid," or the dandelion "common" —then indeed he is *out of tune*, out of harmony—he is no Yogi.

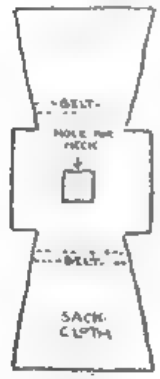
The Great Spirit is everything—everything is the Great Spirit.

Rhythm. . . . Harmony. . . . Tone. . . .

3. MEDITATION BY REITERATION

To train the mind to become quiet and calm it may help to begin by repeating a set of words which have some meaning but which will not lead on and on to argument or discussion within the mind.

MEDITATIONS



Thus: (repeat inwardly)

"Everything is everything . . .
Everything is everything . . .
Everything is everything . . . etc.

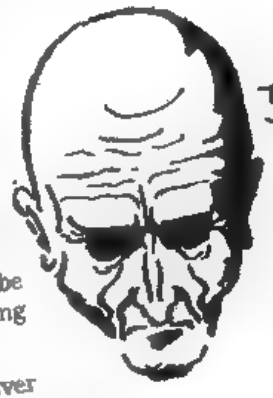
"All Life is Life . . .
All Life is Life . . . etc.

"Rhythm—Harmony—Tone . . .
Rhythm—Harmony—Tone . . ." etc.

And so on and on until the thoughts of the mind are just swinging to and fro easily like the pendulum of a clock.

Once having subdued the mind a man may commence true meditation—not argument or inward discussion—but calm contemplation, dispassionate thought devoid of love, hatred, or passion of any kind.

4. The Teaching of the Yogi.



You shall hear how Hiawatha
Prayed and fasted in the forest,
Not for greater skill in hunting,
Not for greater craft in fishing,
Not for triumphs in the battle,
And renown among the warriors,
But for profit of the people,
For advantage of the nations.

Longfellow.

The following suggestions may be found useful to the Yogi in teaching his Chela, or boy-disciple.

"Point out the way—however dimly. . . ."

"Believe thou not that sitting in dark forests, in proud seclusion, and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O devotee, that this will lead thee to the goal of final liberation. . . ."

"The blessed ones have scorned to do so." Buddha "perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds . he became the Teacher of mankind."

"The teacher can but point the way."

(From the Hindu Upanishads).

The man of the unsubdued mind. (Civilised type.)

By example the Yogi shall lead his Chela in the right path.

This may only be done by observing these rules—which are the rules of the Yogi or Teacher Caste:

(*a*) Never show temper.
(*b*) Never show excitement.
(*c*) Be placid, calm, keen, and kind.
(*d*) Never "make fun" of the Chela—thus, if he should ask "Why do trees grow?" you shall answer, "It is all part of the Great Mystery—we do not know; trees have evolved from primeval and prehistoric forms of vegetation . . ." or some such words Never consider a question too trivial to answer.

Meditate, think—teach the Chela to think. Give to him (by means of story-telling) good, clean thoughts to think on.

Teach the Chela to observe and to "wonder" about everything.

Supply good, healthy books. Know these books yourself, that you may discuss any point the Chela may bring forward

You will teach the Chela the danger of bad living and particularly of the abuse of his body You will see that he bathes and gets exercise, and sleeps out during the summer months.

You will "point out the Way—however dimly."

5. The Expounding.

Especially addressed to Camp Chiefs, Tribal Chiefs, Clan Chiefs, Camp School Teachers, and any who expound the Way of the Open Trail:

Let it be clear; let it be simple; let there be no long words; let it be slow and rhythmic—the expounding of the Way.

Wear picturesque clothes—otherwise you lose power.

Let a quiet calmness be upon you, but intensify by gesture and attitude—otherwise you lose power.

Let there be silence, rather than fill in the gap with "Er"; for in silence there is no disconnection of the thread of meaning —otherwise you lose power.

There are two positions adopted by those who expound the Way of the Open Trail :

1. Standing before the Council Fire.
2. Seated upon a small reed mat.

The first is used in speaking to a Clan or Tribe, the second is used by a Yogi to his Chela, or when two or three are gathered together to listen to the words of a Knowing One.

These are the main points revealed to those who assemble to hear the expounding of the Way :

1. The Great Mystery.
2. The importance of thought-control.
3. Customs of Primitive Races.
4. Bad result of over-civilisation.
5. The regenerating value of an Outdoor Life, of Ceremony, and Picturesque Costume.

No doctrine or ritual *of any one particular religious body* is expounded.

Certain pages of this book are set down especially to be read by the Yogi to his Chela, and for the Camp Chief to his Council.

The Readings are part of the expounding of the Way to be absorbed by the Chela during his Tests of Initiation. (See Pt. II, Chapters XIII, pp. 279–80 ; XII ; XI, pp. 262–4 ; X, pp. 201–5, 212–13 ; XIX, pp. 334–47 ; XX, pp. 352, 356–59 ; and the Foreword to Pt. II.

6. " ONE-POINTED."

To be able to make the mind " one-pointed," to fix your thought upon one theme, one subject, and to be able to switch it off at will—that is power and true wisdom.

If the switch becomes weak and worn the lamp will not glow regularly, *however good the battery*—there will be a short or intermittent circuit.

When the switch is pressed the lamp should glow steadily and brightly.

When the switch is relaxed the wires in the globe should be at rest, and the whole a blank

If you had a lamp which flickered of its own accord you would look for a fault in the wires or the switch, and you would mend the fault.

REFLECTION

MOON IN PUDDLE.
Clear Reflection.
Clear thinking comes from concentration and a calm outlook.

MOON IN PUDDLE.
After stone has been dropped.
Muddled thinking comes from disturbing ripples of thought, which is really disorganised thinking.

If you could not " cut in " and " cut out " the current by the switch and if the lamp continued to glow by itself the battery would soon be exhausted and the glow would dwindle away till at last the lamp goes out.

To become a Yogi you must train your mind to be controlled —you must be able to " cut in " and " cut out " your current of thought.

You must become " one-pointed."

"Thou shalt not let thy senses make a playground of thy mind." (From the ancient Hindu teaching.)

7. MAINTAIN THE BLOOD-LINE.

To be expounded to the Chela by the Yogi or Camp Teacher.

My body shall work in the world with other bodies; it shall go into the slums and into the holy places, and through it I shall know what is happening, how people live and die, love and hate, and because I wish to use my body as the finest observing and recording machine possible I shall keep it in good order.

But my mind, my inside-self, my "ka," shall remain steady, neither going nor coming, not heated by anger or delirious pleasure, it shall be kept clear and bright, with a sharp-cutting edge, it shall not be swayed to and fro by the illusion of desire; with it I shall contemplate, meditate, and consider, that I may use it as a delicate balance upon which "both sides" may be weighed; and because I wish to make my mind calm, balanced, and unflickering I shall keep it in good order.

By living close to Nature I shall develop that which so many have lost—Intuition, instinctive wisdom. In this way I may hope to build up and store within the grey matter of the brain-cells those highly specialised molecules which no longer require to be regulated by the process of "reason"—but *of their own accord* distinguish right from wrong.

This carefully constructed and well-trained combination of brain-matter will be passed on to my children and my children's children to become by them even more subtle, well-ordered, and balanced as one life after another takes care of the blood-line.

I realise fully the value of the brain material, which has been handed down to me from my ancestors, and I shall do my best never to blur or scratch this sensitive atomic structure

either by crude-thinking or thoughtless action. I shall not allow it to degenerate or become "less improved." That which was given into my care at birth shall be carefully trained, preserved, and exercised.

From that long blood-line which stretches from me into the dim past, life after life, in different bodies, in different countries of the world, has been handed down to me a supple body, with strong white limbs, elastic muscles, and a fully developed skeleton. That I shall keep also. That also I shall hand on with the sacred instructions that it shall never be lost.

CHAPTER XXI

THE CRY OF "RECONSTRUCTION!"

When I look into the ancient writings
The one thing to which my thoughts ever turn
Is how fare the people that I rule!

Mutsu Hito, Emperor of Japan. Died, 1912.

(He was the 123rd of his Royal Line, whose ancestors held rule before the establishment of ancient Babylon.)

THE cry of "Reconstruction! Reconstruction!" is now heard throughout the land.

Here and there one hears a hint of "revolution" also.

The thing to decide upon definitely is—*What do we want?* I take it for granted we want a sane, sound, healthy nation of men and women. The next question is—*How to evolve such a nation?*

We must not underestimate the "still, small voice" calling for "revolution." It is there, and it means something. It is a sign of the times—a straw showing which way the wind blows. Most of the plans suggested for reconstruction after the war in education, industry, and politics, are totally useless because the rulers have not the courage to abandon the mechanical civilised slavery which by an unseen course brought about the war—and which, if developed even further in the future will ultimately collapse and destroy the human race outright.

Unless we really do "turn from our wickedness and live," there certainly will be revolution—and a bloody revolution at that. Such a revolution will do no real good in the end. After it has fizzled out the same old problems will have to be faced sooner or later. "Revolution" is simply a "sore place" which gathers, comes to a head, bursts and heals again—but the impure blood in the national system is still circulating through the body politic, and the only cure for that is—a *more natural and healthy life.*

"*We can steer a course—but who's to set one?*"

("Treasure Island.")

Thus, the mutinous buccaneers, having overthrown the Captain, were at a loss to know how to "set a course."

So it is with the Masses, they strike, they "spout" Socialism, they shout for the "rights" of the worker . . . but for all this upheaval and crying out for a "new course to lay"—they cannot "set one."

It takes a born leader to lead the people. Such a man must have carefully studied the right "course to lay" and he must have worked out that course upon a "chart." He must be a trained specialist, he must be no ordinary seaman "before the mast."

What we want is a born Dictator. But before the people can produce a *born* dictator, they will have to pay far more attention to race-culture, the blood-line, breeding, "caste," general eugenics, the early training and subsequent initiation of their children. This will take many years—but it will come.

The Blood-line tells.

This is the difficulty—We have been doing wrong.

The Citizen.	The Nation.
When a man has been living an unhealthy, unnatural life he becomes gradually degenerate.	When a Nation (or body of people) have been doing this they become degenerate.

The difficulty is to get them back to a normal condition.

When a man becomes ill the doctor says he must "get as much fresh air and exercise as possible."

When a Nation becomes ill the good Statesman, Leader, or Chief should say "get as much fresh air and exercise as possible," and shows them a scheme whereby they may regain their fading vitality.

It will be impossible all of a sudden to make a great change in the social life of the people.

BUT—GIVE THE BOYS AND GIRLS A CHANCE—

To spend two-thirds at least of the twenty-four hours out of doors in standing camps outside the towns, so that when asleep they breathe fresh air, and on Saturday afternoons, shop-closing afternoons, Sundays, and holidays have a good healthy training.

Let them wear loose, useful, picturesque clothing, instead of the insane bowler hat, insanitary trousers, and the ugly-coloured, badly-designed clothing of our townsfolk.

Train them to run, walk, swim, box, wrestle, dance (morris, folk dances, and savage dances), follow the trail by tracking, Nature-study, camping, and general scoutcraft.

Teach them the danger of immoral conduct and abuse of the body; teach them to believe in the Great Spirit, and to respect the wisdom of the Learned Teachers, Thinkers, and Scientists.

In the rebuilding of the race all children must be trained from babyhood by a natural open-air method.

They will attend Open-air Schools or Montessori Schools.

The boys will belong to a Tribe, or Scout Troop of some sort.

The young men will belong to a Club-house, and will go through a continuation course of higher scouting and will become Men Scouts.

When married these men and women, trained from childhood in the Outdoor Way, will bring up the future generations in the same traditions.

And so on and on until we have constructed a sound physical and mental manhood.

It is to be hoped therefore that the following Organisations, Societies, and Movements will turn their attention to Outdoor Reconstruction, and that some of the foregoing suggestions may help to formulate a definite scheme of work after the war:

The Labour Party
The Voice of Labour Group, 127, Ossulston Street, St. Pancras, N.W
Fabian Society, 25, Tothill Street, S.W.
Socialist Labour Party, 50, Renfrew Street, Glasgow.
British Socialist Party, 21A, Maiden Lane, W.C. 2.
Independent Labour Party, St. Bride's House, Salisbury Sq, E.C.
Socialist Party of Gt Britain, 193, Gray's Inn Rd., W.C.
The Bermondsey Settlement, Farncombe Street, S.E.
Toynbee Hall Settlement, Poplar.
Etc, etc.

CHAPTER XXII

EVOLVING A NEW RACE : ESTABLISHING A NEW BLOOD-LINE, OR CASTE OF HARDIHOOD

> As unto the bow the cord is,
> So unto the man is woman,
> Useless each without the other.—*Hiawatha.*

IN animal life we see the male *protecting* the female, supplying food, fighting natural foes; and the female, bringing forth and rearing the cubs till they are old enough and strong enough to be taken over by the male parent for the purpose of instruction in the arts of hunting, stalking, tracking, etc.

In primitive man we see much the same state of natural sex-relationship.

Any system of civilisation which tends to destroy this natural relationship of sex and sex is certain to produce that "sex-strife" which was such a remarkable development of recent years in the great civilisations of the West.

It has been suggested in the foregoing chapters how, by a graduated system of training for both sexes, we may develop a finer national physique and recover something of that in-born instinct which has been lost or neglected by civilised man in the rush and worry of an unnatural town existence. But that is only the beginning of the scheme. Having trained men and women from childhood on a simple and hardy system, the next step is to raise from this nucleus a New Blood-line, or Caste of Hardihood. Men and women so trained will obviously

be better fitted to carry out the duties and responsibilities of parenthood than the pre-war parents who thought it impossible ever to get out of the old rut, and very improper to wish to The New Blood-line will not be a machine, manufactured and put together. It will be a living stream of life, and seek to live.

Instinct is strong, and once produced in the very blood is difficult to alter. The instinct for health and strength in these men and women will lead them to *select* partners for life from among those who have had much the same training; and the result of such a combination will naturally produce children of a finer mental and physical capacity than was otherwise possible.

Such parents will also see to it that their children undergo as strict and healthful a training as they themselves have had.

In this way "natural eugenics" will develop, and it will not be necessary for a man or woman of this caste to be medically examined and to obtain a certificate from a medical man before marriage.

Instinct will lead them to select the finest in body and mind, and thus in time a Blood-line or Caste of Hardihood will evolve.

A man or woman trained from childhood to respect and care for the body and to honour the Blood-line will think twice before marrying into inferior or "less improved" lines, and it will become a sacred duty to keep the Caste of Health and Hardihood from generation to generation.

The Laws of Health, the Tests of Initiation, and the Art of the Outdoor Life will be handed down from father to son, and from mother to daughter, and by this means the Caste will be maintained as a solid foundation of intellectual and bodily wellbeing from which a new race will evolve.

This Caste of Hardihood will not be an organisation with fixed rules and regulations. Any man (or woman) who sees the necessity for so conducting his life will belong to this

Caste—unknowingly perhaps at first. But when it comes to the question of marriage and the propagation of the race, neither he nor she would care to mingle with a lower grade.

Dogmas and doctrines become hollow shells, nevertheless it is always useful to be definite. Therefore, those who, of their own free will, feel drawn to adopt a simpler and more outdoor life for themselves and their children, may accept the following rules :—

1. A man shall marry a healthy woman, so that there may be healthy children. To be healthy, a woman must live as much as possible out of doors.

2. A man shall continue to sleep out of doors in the summer even after he is married, and shall not give up his Meditations, Scouting, and Woodcraft Exercises. He shall teach them to his children. He shall teach them to revere the Natural Law, and gradually instil them with all knowledge of Life.

3. A man shall see that his children are brought up in the fresh air, without too much clothing, with good plain food, with plenty of exercise ; and that they sleep in a tent out of doors all the summer and if possible in a shelter during the winter.

This simple outline of training is to be "handed down" to the children of men and women so trained—until at last it has become a tradition.

Tradition is more binding than law ; inborn tradition is instinct ; and instinct is more than reason in the matter of mating.

Thus, by a perfectly voluntary and natural process, the system now proposed will work in this way : Some few families will build up a traditional blood-line upon the simple laws of health, and the members of the new race will spread the teaching of their parents and forefathers backed by a certain amount of symbolic ceremony, symbolic art, and symbolic worship, based on the instincts of a natural life, and a reverence for the Natural Law.

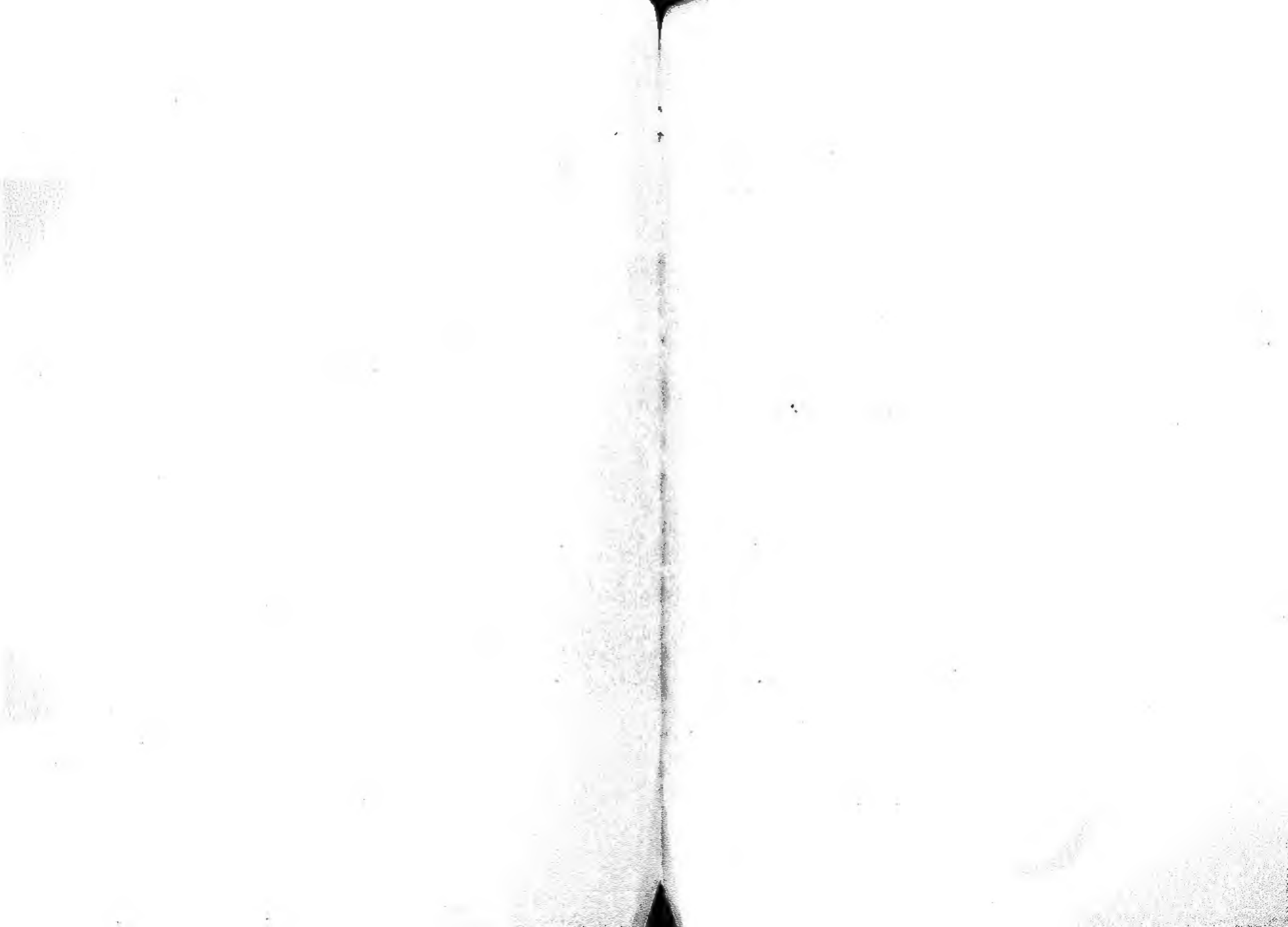
Therein lies the hope of the future, and because it will be perfectly voluntary, without any political wire-pulling, or institutional organisation, it will be all the more sincere, all the more real and true and vital ; for when a man does what he *wants* to do, he always does it in earnest, and to the best of his ability.

It may be pointed out that only a few under our present system will be able to carry out such a training.

But, never mind—*Let us at any rate have the few*, and hope that by their example others will follow the lead.

Only a few stones make the foundations to the building—but upon the few rest the mass, and if the foundations give way the whole structure topples to the ground.

Let those who are convinced of the necessity of making a firm foundation begin by giving their own lives—their own minds and bodies and those of their children—that we may have something good and strong to build upon hereafter.

THE END

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